ELEUTHERIA:

OR,

An *Idea* of the REFORMATION

Thomas Crawford IN y owner of this Book

ENGLAND:

AND

A *History* of NON-CONFORMITY in and since that *Reformation.*

With PREDICTIONS of a more glorious REFORMATION and REVOLUTION at hand. Written in the year 1696.

Mostly compiled and maintain'd from unexceptionable Writings of Conformable Divines in the Church of *England.*

To which is added,

The *Conformists* Reasons for joining with the *Nonconformists* in Divine Worship.

By another Hand.

LONDON,

Printed for *J. R.* and sold by *John Mackie* Bookseller in *Edinburgh.* 1698.

THE PUBLISHER TO THE READER.

THIS Treatiſe I received by a Trader from *New-England* from an unknown hand (a Learned *Nonconformiſt* there, as I gueſs him to be.) I had not time to have the Judgment of ſome judicious Divine here (for a number of them was deſired to be ſent this Seaſon into thoſe parts) therefore I have adventured to print it on my own Judgment; and tho I will not preſume to be a competent judg, yet I may ſay this, that it is a brief, ſmart, and (I hope) a true Hiſtory of the darkneſs of Popery, the firſt Riſe of the Reformation, and the great ſtruggles for further Reformation ever ſince; and all this made good by

the Writings of many Divines of the Church of *England*.

The Printer having left room at the latter end, I thought good to add a Sheet which I received from a Reverend Divine of the Church of *England*, which I hope will not offend the Author of this Treatise, in as much as it may be useful to the Reader to convince him that there are some conformable Divines, even at this time, that heartily desire and labor after Union and Communion with all the faithful in the Land, whether *Conformists* or *Nonconformists*; the Church of *England* having in her Articles given this definition of a Church, *viz.*

The visible Church of Christ is a Congregation of faithful Men, in which the pure Word of God is preached, and the Sacraments be duly administred according to Christ's Ordinance, in all those things that of necessity are requisite to the same. I leave the Reader to make the Inference.

Aug. 18. 1698.

Vade, Liber, quanquam sis parvus mole, sed amplum
Lectori Fructum det Deus Omnipotens.

TO

TO THE

BOOKSELLER.

SIR,

THIS is not the first time, that you have been addres's'd from an unknown Hand, *with matters which were worthy to be made known, and which by your charitable care have been made known to the whole* Englisſh Nation.

The Character which you deſervedly have, even in America, *as well as* Europe, *is that of* a good Man; *and agreeably to that Character, you will by the Publication of the* Manuſcript *here ſent you, come to the Nation* with good Tidings.

The Author *of this* Manuſcript *lies concealed from you, and from all its Readers, only that he may, till a fitter Opportunity, preſerve his* Teeth *from ſome few* kicking Unreaſonables: *But the* Matter *of it is a Diſcourſe, wherein with* Truth cloſely followed, *there is expreſſed ſuch a Spirit of* union *with all* good Men, *whether* Conformiſts

miſts *or* Diſſenters, *that none of* them *can be offended at.*

It cannot but be a Satisfaction unto the lovers of Truth, *to be entertained with an* Hiſtory, *thus unexceptionable: and a Perſon of ſuch a diſpoſition as* yours, *to ſerve your Country and the Church of God in all its Intereſts, cannot but rejoice in an opportunity to communicate unto the Publick a* little Book, *accommodated ſo much as* this, *unto thoſe Intereſts.*

You will find the Compoſure brief; *but you will find a* variety *of acceptable things, crowded into this* grateful brevity: *the* Stile *alſo I hope you will find not unacceptable: and tho 'twas written in the year* 1696, *I ſuppoſe 'tis grown but the more ſeaſonable, by being till* now *reſerved.*

But all this I leave to your better Judgment, and ſubſcribe,

SIR,

Your hearty

(tho unknown)

Friend and Servant.

Boſton *in* *NEW-ENGLAND*, May 10. 1698.

ELEUTHERIA.

§. 1. WE have ſeen a *great* REVOLUTION, and we are e're long to ſee a *greater.*

There are very conſiderable *Queſtions*, which do, and will, and cannot *but* exerciſe the minds of good Men in the Engliſh Nation. To aſſiſt agreeable *Anſwers* unto thoſe conſiderable *Queſtions*, there can ſcarce any more ſignificant thing be offered, than an inconteſtible *Idea* and *Hiſtory* of the REFORMATION. And one is here briefly exhibited, which the conſenting Pens of *conformable Writers* in the Church of *England*, all along here quoted, have rendred inconteſtible.

You have here a relation and a deſcription of a *marvellous Matter*, whereof I may ſay, as *Auſtin* once did of another Matter, *Quiſquis non videt, cæcus: Quiſquis videt, nec laudat, ingratus: Quiſquis laudanti reluctatur, inſanus:* Thoſe Men are *blind* and *mad* who do not acknowledg it. But the Reader is thereupon ſurpriſed with a further Advice of this importance: *Believeſt thou? Thou ſhalt ſee yet greater things than theſe.* And when his courteous patience hath carried him to the end of this little Treatiſe, he will ſee upon what Authority this Expectation is with ſo much freedom uttered; he will ſee that it is no *Fanaticiſm.*

§. 2. And now, *Reader*, be willing to travel so far into *Antiquity*, as to take a view of the Condition, whereinto the *Christian Church* was fallen by the *Apostacy*, which, as the Spirit of the Lord Jesus Christ long before *expressly* foretold, was to come upon it. When the *Imperial* and *Heathenish* Power once flourishing at *Rome*, which hindred the *Revelation* of that *wicked one*, was *taken out of the way*; and in the *fourth* and *fifth* Century, the fierce Nations of the *Northern Barbarians* made their violent Assaults upon the *Roman Empire*, and carried all before 'em, with an irresistible Inundation of *Desolation*; *Then* a *little Priest* had opportunity to establish himself with a *mixt Religion* among those *barbarous Nations*, and then there appeared openly in the *Temple of God* that ANTICHRIST, who calls himself (what indeed the very name ANTICHRIST most *properly* signifies) The *Vicar of CHRIST*.

This *Antichrist*, or the *Satanical Spirit*, working in the *Bishop of* Rome, was *conceived* as early as *twenty five* years after the Ascension of our Lord, in affectations of *Ecclesiastical Preheminency*, when the Apostles accordingly gave notice of him; and he was compleated about *six hundred* and *sixty six* years after this, when *Image-Worship* was effectually pressed by the *Nebuchadnezzar* of the Western *Babylon*, with the ruin of the *Iconoclastick* Emperors that refused it. But between those Terms, even about the year 450, there were no less than *ten* Soveraign Kingdoms, which, taking advantage from the Confusions whereinto the Empire was fallen,

set

ſet up for themſelves; and according to the Sacred Oracles, when thoſe ten *Kingdoms received their Power, then*, even in that ONE HOUR, there got into the Throne the *Antichriſtian Beaſt*, unto whom it may be the *Spirit of Prophecy* had ſome reſpect in the moſt antient Writings of the *Old Teſtament*, which mention the *Leviathan*. From the *Shipwreck* of the *Empire* there were quickly gathered *Planks* to patch up that *Fabrick*, which they ſince call St. *Peter*'s *Bark*: a crafty *Clergy* under one *ſpiritual Monarch*, became the *Conquerors* of the *Pagans*, from whom they had been *conquered*; obtruding upon them a *Chriſtianity* diſguiſed with *Paganiſm*, and a *Doctrine of Dæmons*, with a mighty Lerry of *Miracles*, and Auſterities of *forbidding to marry, and commanding to abſtain from Meats*, to render the *Cup of their Abomination* the more inebriating. Thus the *deadly Wound* giv'n to the *Fourth Monarchy* was healed; the *Dragon* that inſpired it under its *Heathen* form, did now no leſs inſpire it under its *Chriſtian*; and the faithful People of God were not miſtaken in thoſe days, in their Conjectures upon the *Signs of times*, when *Rome*'s falling into the *Gothic* hands, cauſed them to expect and exclaim with *Jerom*. *He that hindred is now taken out of the way*; *ANTICHRIST is at hand! Gregory* the Biſhop of *Rome* had no ſooner proclaimed it, in theſe memorable words of his twenty eighth Epiſtle, *Becauſe* ANTICHRIST, *that Enemy of the Almighty*, IS NOW AT HAND—*I ſpeak it boldly; whoever calls himſelf, or deſires to be call'd by others, The* UNIVERSAL BISHOP, *is the* FORE-RUN-

NER OF ANTICHRIST. But *Boniface* the Bishop of *Rome* coming a few Months after him, obtained from the Traitor *Phocas (Obtinuit magnâ tamen contentione,* saith *Platina)* The Title of THE SOVERAIGN AND UNIVERSAL BISHOP. To the Reign of the ANTICHRIST, and so of *Idolatry*, *Persecution*, and all *mysterious Iniquity*, thus come into play, the great Lord of all *Time* hath allow'd a space, wearing the Denomination of TIME, TIMES, and HALF A TIME; or in plainer Expressions, *twelve hundred and sixty Years*; and so long all the effects of an horrible *Apostacy* make a very *Gehinnom* of that which was called *CHRISTENDOM.*

§. 3. While the doleful *time* of three hundred and sixty Years, and the yet more doleful *two times* of seven hundred and twenty years were slowly *wheeling* about, no *Tongue* is able to express, or *Heart* conceive, the lamentable Circumstances whereto the Holy God abandoned the World, for its indisposition to the blessed *Kingdom* of our Lord Jesus Christ: tho Writings were then commonly dated *Regnante Christo*, yet it may be truly said, that *Satan* then *reigned*, so as never more uncontrolably. It was then the *Hour and Power of Darkness*; the Devil (in his *Vicar* and *Vice-Roy)* was by *the Wrath of God* the *King of* Europe, and the *Destroyer of the Faith*; and it was but with too much of *significancy*, tho a *Prosopopeia* bold enough, there were then framed *Letters of Thanks* from *Lucifer the Prince of Darkness, and*

Emperor

Emperor of the High Myſteries of Acheron, unto his *dear Allies, the Clergy of the Church of this latter Age, which his Adverſary Jeſus Chriſt calls the Congregation of the Wicked,* for the *help* which they had given him *to bring the whole World under his Dominion*; and ſaying this, among other things too juſtly ſaid, *Thou haſt cleaved unto us, O our bleſſed* Babylon; *the Sovereignty of our Empire is by you propt up, and our intolerable loſs reſtored!* None but men intoxicated unto the degree of *Campanella*'s Phrenſy, can dream (tho *he* did, and wrote it) that this *Reign of the Pope* was the promiſed *Reign of our Lord:* It is this *papal* Confuſion upon the World which is by the All-wiſe Permiſſion of Heaven, that which lies in the way of *what according to the Promiſe of God we look for:* And ſo it *muſt*, and ſo it *will*, until the *wicked One be deſtroyed by the brightneſs* of the ſecond coming of him, whom we expect *from Heaven as our Saviour.*

In thoſe diſmal days, [*Reader*, wilt thou not give thanks to God that thou waſt not born in *thoſe* days?] Clouds of thick Barbarity enveloped and overwhelmed all *Schools of Literature.* The famous Maxim of old *John Dullard* paſt for no leſs than a Maxim, *Quanto eris melior Grammaticus, tanto pejor Theologus. Eſpencæus*, one of themſelves, acknowledges that among their beſt Authors, *Græce noſſe ſuſpectum fuerit, Hebraice proprie Hæreticum. Zuinglius* and *Collinus* had like to have loſt their lives for medling with thoſe dangerous Languages, *Greek* and *Hebrew.* To give the Etymology of the word *Alleluja*, rack'd the moſt extended Wits of

whole *Universities.* The best *Latin* they wrote was little better than the stuff in the *Epistolæ obscurorum virorum*; the reading whereof cast the witty *Erasmus* into such a fit of laughter as broke an *Abscess* in his face, whereinto the Chirurgeons were going to make an *Incision.* What jejune and wretched *Fooleries* were the highest Learning of *Colleges,* the more learned *Bullinger* alone is a sufficient Relator: A little of *Aristotle,* confounded rather than expounded by the Commentaries of the *Schoolmen,* with an heap of pitiful Cobweb-Notions, was the *Flinty Diet* then gnaw'd upon; and *Ludovicus Vives* roundly *swears* for them, that when they sometimes brag'd of such abilities in *Disputation* as would have been too hard for *Aristotle* himself, *Ego id pro vobis dejerabo, nam quas artes vos modo exomniastis, quas nugas, & quidem ex illius, ut putatis, Dogmatibus, ipse si revivisceret, non intelligerit, ac ne suos quidem Libros, ut vos explicatis.* Their *Divinity* was by a Renowned Writer, who lived three hundred years ago, too truly compared unto the *Apples* of *Sodom,* that under a *fair* skin had nothing but *Ashes* and *Poison. Doctors of Divinity* were created, and pronounced *most sufficient,* who never had read the *Bible,* (nor indeed had they any other Bible, than that *vulgar Latin,* wherein one of themselves, *Isidorus Clarius,* declares that he found *fourscore thousand Errors:*) and, as *Erasmus* reports of them, at fourscore years of Age they had studied nothing but a few silly *Sophisms*; and if any thing were quoted out of St. *Paul,* it astonished them. *Stephens* and *Gerhard* are competent

tent Witneſſes, that the Preachers of no leſs than half an hundred years ſtanding, had never ſeen the *New Teſtament*: *Muſculus* affirms, that multitudes of them never ſaw the *Scriptures* in their Lives; or if they ever did, it was like the Arch-Biſhop of *Mentz*, of whom *Amama* tells us, that opening the *Bible*, he ſaid, *In truth I don't know what Book this is, but I perceive ev'ry thing in it is againſt us.* Their *Sermons* were accordingly but ridiculous *Harangues* upon the *Reliques* or *Merits* of the *Saints*; or elſe the more exquiſite *Poſtillers* made *Peter Lombard*, or *Thomas Aquinas*, or *Duns Scotus*, the Oracles upon which they diſcourſed: *Plures extiterunt* (ſays *Thanner*) *Thomiſtæ quam Biblici.* And as *Melanchthon* affirms, *Ariſtotles Ethicks* was in the publick Churches uſually treated on; but all were generally of *Hoſius*'s Perſwaſion, *Longè meliori talo res Eccleſiæ ſtaturas fuiſſe, ſi nullum Evangelium ſcriptum fuiſſet.* In thoſe days the *Face of the Earth* was almoſt covered with *Religious Houſes*, as they called them; from whence continually iſſued out the ſwarms of thoſe *Locuſts*, the ſeveral *Orders* of the *Religious*, who in the great *ſmoke of the bottomleſs Pit*, which they brought with them, tormented Mankind exceedingly. *Alſted* above one hundred years ago, reckons *two hundred twenty five thouſand, forty and four* Monaſteries in *Chriſtendom*; in which, if we reckon only twenty perſons belonging at the ſame time to each of theſe *Monaſteries* one with another, the *Sum total* amounts to *four Millions five hundred thouſand eighty and eight Souls.* If after ſo many Nations had utterly ſuppreſs'd theſe *Academies*

demies of the Devil, they were yet so numerous, what horrid Shoals of Poisoners was the World before such a suppression plagued withal? Their *Cells* were not the seats of the *Muses* and the *Graces*, as *Mutius* tells us that *Charles the Great* intended them, when he founded so many of them; no, they were, as *Hospinian* tells us, rather *squalid Prisons*, and such Nurseries of ignorance, that, *More ignorant than a Monk*, was a Proverb for the *most ignorant*; and it was no abuse to stile the Wretches who dwelt in them, *Stoicas simias, cucullata Monstra, insciti& & Cacologiæ Doctores*: yea they were the very *Habitations of Devils, the Holds of every foul Spirit, the Cages of every hateful and unclean Bird*; and such *Antichambers* of Hell it self, that if after *Bernard*'s Invectives against them, we peruse the incontestible Accounts of them who then went under the name of the *Religious*, reported by *Petrus Cluniacensis*, by *Cerbo Augustinianus*, by *Gualo*, and *Nigellus*, and *Honorius* and *Polydore Virgil*, and others, but especially by old *Nicolaus de Clemangis*, we shall wonder at the Divine Patience that the Fate of *Sodom* (still impending over the abominable City of *Rome*) did not overtake them. The *King over those Children of Pride*, whose Title was *His Holiness*, ordinarily was a very *Devil* for wickedness, an *Heretick*, a *Conjurer*, a *Perjurer*, a *Murderer*, a *Sodomite*; such a filthy pack there was of them, that heathen *Rome*, with all her *Nero*'s, or *Domitian*'s, or *Commodus*'s, or *Heliogabalus*'s, could never match them: And it may be guessed, what Saints the Common Soldiers

Soldiers were, when they had ſuch Hell-brands to be their Leaders. In thoſe days the Worſhip of our Lord Jeſus Chriſt was ev'ry where loſt in a depraved mixture of Jewiſh and Pagan Rites (not without additions from the *Alchoran*:) curſed Charms, and thouſands of magical Tricks, were every where introduced, inſtead of our *Lord*'s *Inſtitutions*; inſomuch that the Author of the *Faſciculus Temporum* ſays, A Monſter of a Dog's Head on a Man's Body, exhibited unto *Lewis*, *benè potuit monſtroſum ſtatum ſignificare hujus Temporis*: Exorciſms and Amulets, and very diabolical Fopperies were of univerſal uſe. The Faithful were *ſacrilegiouſly* cheated of the *Cup* in the *Euchariſt* (tho our Lord foreſeeing this, expreſly bad them *ALL drink of it*;) and the monſtrous Figment of *Tranſubſtantiation* was thruſt down their throats with *burning Firebrands*. The variegated *Idolatry* of *Artolatry*, and *Mariolatry*, and *Hagiolatry*, and *Angelolatry*, and *Leipſanolatry*, and *Ikonolatry*, fill'd the Devotions of Mankind. A vile Man ſitting in his *Pontifical Chair*, was with infinite Blaſphemy adored as the *Lord God*, and that Stile of *Dominus Deus noſter Papa* moſt blaſphemouſly uſurped. And ſuch Deviliſm ruled in all places, that the Hiſtorians of theſe Periods cannot forbear crying out with *Vitoduranus*, *O quam lamentabilis, & execrabilis deformitas Eccleſiæ, illis in temporibus facta eſt!* In thoſe days a pretended Succeſſor to *Simon Peter*, advanced by the Arts of *Simon Magus* (and inferior Eccleſiaſticks uſually followed the Example) exercis'd a prodigious Tyranny

Tyranny over the Children of Men in all their Intereſts: The People could not approach the *Word of Life*; the *Bread of Life* was detain'd in inacceſſible Concealments, and the blind led the blind; the *Colliers Creed* no man might preſume to go beyond: *Oaths* of *abſolute Obedience to the Holy See* fetter'd the Conſciences of Men: Laws above and beyond, and contrary to thoſe of our Lord were impoſed upon Men, ſo many as make huge Volumes of *Canons* in Folio; *Decrees*, *Decretals* and *Extravagants* made a huge body of Laws for all men to obſerve, which wiſe men would even diſdain to ſtudy, but ſay with the Prophet, *Non poſſumus, Domine, veſci ſtercore humano:* Laws whereof *Agrippa*, who was a *Doctor* thereof, ſays, *Non ſunt à Deo nec ad Deum, ſed a corrupto hominum ingenio profecta, & ad avaritiam excogitata.* Filthy Lucre was all that was purſued by the greedy Dogs, who had now taken the charge of the Flocks; and the forlorn Flocks, that ſaw (as *Mantuan* deplores it) there were

Venalia Romæ
Templa, Sacerdotes, Altaria ſacra, Coronæ,
Ignis, Thura, Preces, Cœlum venale, Deuſq;

were under all poſſible Temptations to fall into downright Atheiſm. The Marriage of Prieſts was made a Crime unpardonable by thoſe that were the moſt profligate of Whoremaſters, *Qui conjugia damnando profitentur ſe naſci non debuiſſe:* And one grand *Brothel-Houſe* was made of that which was called the *Houſe of God.* That Sham, the Fire of *Purgatory*, was an Engin

gin that made a lewd and a vaſt Crew of knaviſh Churchmen, under a vow of Poverty, live merrily upon Roſtmeat all their days. An Hiſtorian of their own aſſerts it with ſome reſentment concerning the one Kingdom of *England* in particular, *That there was not remaining ſo much Treaſure in the Kingdom as theſe Wretches had in one three years extorted, and exported out of it, the Veſſels of the Church only excepted:* Infamous *Indulgences*, denominated very properly *The Treaſury of the Church*, were, as *Rivet* calls them, *Emulgences*, whereby beſotted Sinners were *milk'd* of all the money they had: Theſe did, as *Matthew Paris* expreſſes it, *Romanorum loculos imprægnare*, cram the Coffers of the *Romaniſts:* But ſo ingenuous is the *Taxa Cameræ Apoſtolicæ*, as to confeſs, *Nota diligenter, quod hujuſmodi gratiæ non conceduntur pauperibus; quià non habent, ergò non poſſunt conſolari.* A proud *Prelate* would ſet his *foot* upon the neck of Princes: *Emperors* muſt hold the ſtirrup for mounted *Beggars: Crowned Heads* were treated with wonderful Indignities by a *Tyrant of Souls*; and if any one began to diſpute his Tyranny, they dreadfully thunderſtruck him, embaraſſed him, and ruin'd him with their *Anathemas*; two Emperors alone were under a neceſſity to fight at leaſt threeſcore bloody Battles againſt Enemies, which the *Pope* had raiſed againſt them. The Immunity from the ſecular Power claim'd by *Eccleſiaſticks*, and the command which by means of Auricular Confeſſion they got over the Souls of Men, put the world under an intolerable Slavery to the *Powers of*

darkneſs.

darkness. ——But hold *my Pen!* 'Tis here no place for thee to transcribe the Letters of *Petrarch* to his friends about *Rome*'s being the *Mother of Harlots*, or the Complaints which *Clemangis* made several hundreds of years ago, *De corrupto Ecclesiæ statu*, or to abridg the whole Cartloads of Books, which a whole Army of *Protestants* (besides Monsieur *Claude*) have since written in *defence of the Reformation.* It is enough to bring in *Baronius* himself, lamenting the *Tempora Ecclesiæ infelicissima, & luctuosissima*, The lamentable times, when into the Chair of *Peter* [Sir, Your *Eminence* might have call'd it, *The Chair of Pestilence!*] there got horribly dissolute, villanous, and infamous Monsters; when Strumpets ruled the Roast, and all holy Canons and Customs were extinguished; when our Lord Jesus Christ slept in the Ship with a profound sleep, and the violent Winds overwhelmed it, and he raised up no man to correct these things; yea, which was worst of all, there were no Disciples to awaken our Lord with their cries, but a dead sleep was upon them all.

§. 4. Were there no Attempts of good Men in this doleful *Time*, and in these woful *Times*, to recover the Church out of this deplorable *Apostacy?* Yes, but unsuccessful enough, because the *last Half-time* of the Antichrist was not yet arrived. Many particular Witnesses of the Truth, illuminated by the Grace of Heaven, saw through the thick mists of *Error* in these Ages of *darkness*; and in the very darkest places of the

the Earth, which was then filled with *Habitations of Cruelty*, ſo many were theſe *Witneſſes*, that the World knows, the *Catalogue* of them hath made a *Folio*: And as thoſe eminent men whoſe *Heart-ſtrings were made of a little finer Clay* than the groſſer part of Mankind, could not without much *Abomination*, behold the abominable Principles and Practices then commonly prevailing; ſo there were not a few of them, who particularly diſcerned the evident Characters of ANTICHRIST. It is five hundred years ago, that Abbot *Joachim* told the two Kings of *England* and *France*, That *Antichriſt was he who was then ſet on high on the Apoſtolick Seat in the City of* Rome; *and that in the time of this Antichriſt many Chriſtians ſhall preſerve the true Faith in Dens and Caves of the Earth, and in deſart places, even until the conſummation of Antichriſt*; and as long ago it is, that *Peter* of *Blois* exhorted his Friends in time to depart from the midſt of that *Babylon*. It is impoſſible without admiration to read the moſt exquiſite Oration made by the Biſhop of *Saltsburgh* to the *States of the Empire*, in the year 1240, in which he calls the *Popes* the *Prieſts* of *Babylon*; and finds at *Rome* the *Antichriſt* which had the *ten Horns*, or Kings of *Europe* under him. Yea, as early as the year 991, a whole Council of *Gallick Biſhops* cried out upon the Pope, *He is the Antichriſt who ſits in the Temple of God!* But the Admonitions of theſe great Men were generally *Songs unto the deaf*; I ſay generally, becauſe I cannot ſay univerſally: I do particularly know, that in the *twelfth Centu-*

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ry, there was a *Treatise* emitted in the name of some faithful Servants of Christ, concerning the *Antichrist*, which they said was then manifest in the *Papacy*; whereupon some did then separate. But the *time for favor, the set time was not yet come!* Indeed all this while our Lord Jesus Christ had his chaster Church, *visibly* existing among that *chosen* and *holy* Generation of People who, as *Leger* hath proved, were called *Valdenses*, long before the time of *Peter Valdo*, which name (as they are now called *Vaudois* from the word *Vaux*, that signifies a *Vally*) belong'd unto them, as inhabiting the *Vallies* of the *Alps*. From the sworn *Enemies* of that renowned People, we will briefly take their (therefore *credible*) Character and History. *Claudius Sesselius* the Archbishop of *Turin*, in a Book which he writ against the *Waldenses*, tells us, *That the Sect of the* Waldenses *took its rise from a most religious Person, called* Leo, *that lived in the time of* Constantine *the Great, and who detesting the Covetousness of Pope* Sylvester, *and the immoderate Bounty of* Constantine, *chose rather to embrace Poverty with the simplicity of the Christian Faith, than with* Sylvester *to be defiled with fat and rich Benefices; and that all they who were seriously Religious, joined themselves unto him. Reynerus Sacco* the celebrated *Inquisitor*, quoted by the Jesuit *Cretzer* in his *Biliotheque* of the Fathers, has a like Passage; he says, *Among all the Sects there is none that hath been so pernicious to the Church of* Rome *as that of the* Leonists, *because it is the most antient, and hath continued longest; for some affirm that it began in*

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the time of Sylveſter, *and others in the time of the Apoſtles; and becauſe they who are of it, have a great ſhew of Piety, live vertuouſly before Men, believe rightly of the Deity, and obſerve all the Articles of the Creed.* The Friar *Belvedoras*, excuſing the *Miſſionaries* for their not converting ſo much as one of the *Waldenſes*, when they were ſent among them, aſſigns this Reaſon for it; *The Hereſy is too firmly rooted there, for any to be able to do good among them; they of the Valleys have been always, and through all times accounted Hereticks.* That ſort of People call'd *Waldenſes*, whoſe Errors, as *Caſcini* the Franciſcan Friar declares, conſiſted in this, *That they denied the Church of* Rome *to be the Holy Mother-Church, and would not obey her Traditions:* Theſe, for the condition they ſubmitted unto, were call'd *the Poor Men of* Lions: In *Dauphine*, they were nicknamed *Chaignards:* From the Country of *Albie*, where their opinions much obtained, they were called *Albigenſes: Tramontani* were thoſe called that paſſed the *Alps:* In *England* they were called *Lollards*, from one *Lollard*, a chief Inſtructer of them there; and ſtrict Laws were there made againſt the *Conventicles* of thoſe that had this name applied unto them; [*Quære*, Whether ever yet repeal'd?] In *Italy* they were called *Fratricelli*, or *Men of the Brotherhood*, from their *brotherly* way of living with one another: In *Germany* they were call'd *Gazares*, a word that carries the *higheſt Curſedneſs* and *Wickedneſs* in the ſignification of it: In *Flanders* they

had the name of *Turpelins*, that is to say, *Men dwelling with Wolves*, because the heat of *Persecution* sometimes drove them to seek for quarters among the *wild Beasts* in the *Wilderness.* This People were still disposed in sundry parts of *Europe*, with Circumstances no better than those which we have newly seen; Abbot *Joachim*, as their *Quarter-Master*, providing for them. They were always despised, always distressed, always under hatches: When they made any Figure, the bloody Church of *Rome*, which cannot any more cease bloodily to persecute the Church of Christ, than the *Leopard can change his Spots*, quickly thundred out barbarous *Croisados* against them; in one of which *Crosaidos* alone, *Bellarmine* himself with triumph relates, there were killed no less than an hundred thousand; and *Perionius* avers, that in *France* alone by one Persecution upon this People, there were no less than ten hundred thousand murdered. When such terrible Dissipations were overwhelming the Churches of our Lord abroad, it pleased him in the *fourteenth Century* to bless our English Nation at home, with our memorable *Wickliff*, who sounded the alarm of *Reformation* louder than any that had been before him; he being instructed especially by the Works of the godly and learned *Robert Grosthead*, set himself to decry the *Pope* as the very *Antichrist*; and that men might be rescued from the Snares of *Popery*, he not only *preach'd* and *wrote* against the villanies of the *Popish Clergy*, but also

alſo tranſlated the whole *Bible* into the *Engliſh Language*; whereby thoſe Impreſſions were made on the minds of Men that never could be totally effaced. His very Adverſaries profeſſed themſelves aſtoniſhed at his *Exerciſes* and *Abilities*; none of the *Bulls* that roared from *Rome* againſt him, nor all the tricks of Papal Malice at home, could prevent his dying peaceably in a good old Age at *Lutterworth*: the very name of which Town (ſignifying *the Pure Word*) hath in it a pleaſant intimation of what this *Town* and the *World* was by *Wickliff* irradiated withal. But ſome of his followers, eſpecially one *Peter Payn*, carried his *Doctrines* into *Germany*, where *John Huſs* was thereby enlightened, and the *Huſſites* began to grow conſiderable. Happy *WICKLIFF*! of whom, tho the mad Papiſts long after burnt his Bones, we will aſſign for an *Epitaph*, part of the *Encomium* which the Son of *Sirach* beſtowed on *Simon* the Son of *Onias*: *He was as the Morning-Star in the midſt of a Cloud, and as a Rainbow diverting the fears of a Deluge.*

§. 5. If *Idolatry*, if *Hereſy*, if *Cruelty* could make a *Babylon*, the Church of *Rome* was now ſuch a *Babylon*, that all who had any concern for their own everlaſting Welfare, muſt think themſelves concern'd now *to come out of her*; and it is well done of you, ye fooliſh *Romaniſts*, to confeſs, that by *Babylon* the Oracles of Heaven intend *Rome*, when you go to prove *Peter*'s being at *Rome* from the Text

where you find him at *Babylon*; Sirs, *Who hath bewitched you?* Christianity was now so lost among the generality of them who wore the name of *Christians*, that their description may be given in the language of *Bernard*, one too far himself plunged in the general *Apostacy*, *Religionis Antiquæ non solum virtutem amiserunt, sed nec speciem retinent.* Let us behold an *Idea* of the *Apostacy!*

I. Until the *time of the Restitution of all things*, 'tis the Gospel purely and plainly preached that must *represent* the Lord JESUS CHRIST unto the *faith*, and *love*, and *joy* of his People. But the *Apostate Church*, disliking such a spiritual Representation of our Lord, forbids People to read the Scripture, and instead thereof *ascends into Heaven* to bring from thence *Images* of his heavenly Glory; *descends into the Deep*, to bring up *Crucifixes* and *Images* of his *resurrection from the Dead*; and they must have *graven Images* of *Christ*, that he may be nigh unto them; as the fond People of old had their *Calf in the Wilderness.*

II. The real Beauty of Divine Worship lies in our devout *homage* to *one God in three Persons*, and our *distinct respect* unto *each* of those Persons: But the *Apostate Church*, not beholding this Beauty, instead thereof set off their own Worship with an *external Pomp*, agreeable to carnal minds; *meretricious Allurements*, under the pretence of *Decency*, and all the *Pageantry* of

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Ceremonies, *Veſtments*, *Geſtures*, *Muſick*, *Painting*, and *beggarly Elements*, Rites never inſtituted.

III. Believers are admitted unto a very peculiar and moſt intimate Communion with our Lord Redeemer, in the *Sacrament* of the *holy Supper*; A CHRIST ſuffering for us, is in that Sacrament, by the *Symbols* of *Bread* and *Wine*, ſo tendred unto the faithful, that in their *obedience* to his *appointment* of it, they do with ineffable advantage partake of him therein. But the *Apoſtate Church*, not having the internal experience of this matter, have in the room thereof, invented the ſottiſh and horrid Monſter of *Tranſubſtantiation*, with the *Sacrifice of the Maſs*. They that could not *bow down to this Image*, *have been caſt into the fiery Furnace!*

IV. There is a *Catholick Church* which is a *Myſtical Society*, purchaſed and purified by the *blood* of the Lord Chriſt, and married unto him, and poſſeſſed by his Holy Spirit; part of this *Family* of God is, in conjunction with the holy Angels, arrived unto perfect Holineſs *in Heaven*; part is on *Earth*, in the ſure way unto it. But the *Apoſtate Church* confines to it ſelf the Notion of the *Catholick Church*; it is a *Society* whereto not one inward and ſincere Grace of Chriſtianity is requiſite; a viſible profeſſion of ſubjection to *Romiſh Canons*, is all that is required unto the Conſtitution of that *Society*; 'tis a wicked thing, by curſed Ligaments compounded for a ſecular Domination,

that anathematizes all that conform not unto the Superstitions of it; and a *Moloch* which horribly devours the *Children* cast by the Ghostly Fathers into its devouring Flames.

V. The *Churches* true *Glory* lies in its *Union* to its Lord; his Presence with it, and Spirit in it; and its conformity and fidelity to his Laws alone: all the Gaities of this World are not comparable to this Glory. But the *Apostate Church* cannot see any comlineſs in the *Spouse of Christ* as adorned only with his Graces: in the place thereof they have brought in worldly *Grandeurs*, *Dignities*, *Promotions*; and the *Glories of this World*, which our Saviour would not accept at the *Devil's hands*, and on the *Devil's Terms*, in his Temptations, the Devil has proffer'd unto this Man of Sin, and he has accepted of them.

VI. The *Church* is a Body which must have an Head, both for *Influence* and for *Government*, always present with it: And it is a wonder how Men could think of any other Head for this Body, besides the Lord *Jesus Christ*, without casting away their *Bibles*. But the *Apostate Church* have set up another *Supream Head of the Church*, even the *Pope*, the worst Idol that ever was heard of: One Pope rescinds the Decrees of another, and it may be throws the Carcase of his Predecessor into the River; yea, *Wretches* which even their own Votaries in their most allowed Histories call *Monsters*, and such as for their Diabolical Practices,

yea,

yea, their explicit Covenants with *Devils*, and their being very *Devils* in Fleſh, were confeſſed *Eccleſiæ opprobria*, have been ſet up as the *Vicars* of Chriſt, the *Centers* of Unity, and the *Husbands* of the Church.

VII. The *Diſcipline* which our Lord has commanded his Church to obſerve, muſt be ſuch as to ſerve the Deſigns of *Holineſs*, and ſhew unto Mankind the *Love*, *Care* and *Faithfulneſs* of the Lord himſelf towards the Church, and give a Teſtimony and *Præludium* of his *future Judgment*; all of an *Efficacy* purely ſpiritual. But the *Apoſtate Church* in the lieu thereof, has erected a *Diſcipline*, conſiſting in a meer *Tyranny* over the Eſtates, the Liberties, the Lives of Men; a *Tyranny* managed with *Weapons*, which are *mighty through the Devil*, to deſtroy all that it falls upon; a *Tyranny* which by Courts, Fines, Mulcts, Impriſonments and Capital Executions, hath made the Earth a *Shambles*, and been *drunk with the Blood of Martyrs*.

VIII. The *Diſciples* of our Lord own themſelves obliged by him as far as they can, *to diſciple all Nations*; They that have obtained *precious Faith*, muſt as they are able, *propagate the Faith*; Nevertheleſs, 'tis only the diligent and patient, and uncorrupt preaching of the Goſpel, by which the *Goſpel would run and be glorified*. But the *Apoſtate Church* diſlikes this *primitive way* of proſelyting Mankind unto the obedi-

ence of the Gospel: A *Congregatio de propagandâ fide*, with a vast crue of *Missionaries* from the overstockt *Fraternities*, is continually employed for the gaining of Proselytes; but by what Methods? truly by Fire and Sword, and bloody Murders and Massacres, like those which the *Spaniards* committed upon the poor *Indians*, when the Children of *Cain* butcher'd more Innocents in *America*, than some think there are People alive at any one time in *Europe*: or by the *Inquisition*, a thing that can't be painted, without first besmearing, as the exact Painter for that purpose once did it, the Table with Blood; a meer *Cacus*'s Den, the horriblest *Arsenal* of Cruelty that ever was upon the face of the Earth; or finally, by Seditions, Rebellions, Conspiracies, the embroiling of Nations, and subverting their fundamental Constitutions, ensnaring wretched Persons, first into *Debauchery*, so into *Atheism*, then into *Indigency*, that they may at last be taken in the Snares of *Popery*.

IX. 'Tis a principle of our blessed Religion, that God the *Soveraign Lord* of all things, is to be obeyed *absolutely* and *universally*: His Will is to be the highest Reason of our Obedience. But the *Apostate Church* has superceeded this, by imposing upon Men a *Vow of blind Obedience to their Superiors*, urging for that Vow the Example of *Abraham*'s Obedience: And thus all the Interests of Men lie at the Mercies of a spurious Offspring, the most unnatural

natural Dregs of Mankind, who are nouriſhed up to be the *Janiſaries* of the *Papal Empire.*

X. The Nature of Man is polluted by Sin, and the pollution muſt be taken away before Men can enter into the *Kingdom of God*; nor can any thing but the Blood of the *Lord Jeſus Chriſt the Son of God, cleanſing us from all our Sins*, take it away. But the *Apoſtate Church* diſcerns not the ſweetneſs of this *Myſtery*, the *Blood of the Son of God* applied unto the *Conſcience*, to purge it from dead works: the paltry Fopperies of *Holy Water*, of *Pilgrimages*, of *Diſciplines*, of *Maſſes*, and various *Commutations*, were employed as *Purgations of Sin*; and when they found that theſe things would neither purify nor pacify the *Conſcience*, they feigned a certain *ſubterraneous Purgatory*, where the Souls of Men were by exquiſite Afflictions made meet for *Heaven*; and their *Venial Sins*, which they make the moſt, are capable of an *Expiation* after this life, tho there were no *Repentance* in it; and this Fiction they placed behind the Curtain of *Mortality*, that ſo no man living might find out the *Cheat*: and thus adding an imaginary *Store-houſe* of *Eccleſiaſtical Merits*, the Keys whereof are committed unto that great *Adulterer* at *Rome*, they have cheated Nations of Riches far beyond the Revenues of Emperors.

XI. All our help againſt the *Fleſh*, the *World*, and the *Devil*, and our Deliverance from

from all evil, is in our Lord Jesus Christ alone; who by his Death on the *Cross*, purchased all this Good for us; and it is by *Faith* in him, that we bespeak and enjoy the actual Communication of it. But the *Apostate Church* only makes the sign of the *Cross*, instead of an Application to him who died on it: and innumerable Virtues do they ascribe unto this cursed Idol.

XII. They that approach unto God, should be in all holiness free from *offensive Defilements*. But the *Apostate Church* hath to this end borrowed from the old *Pagans*, the ludicrous Trifles of sprinkling all with holy Water, that they may be holy.

XIII. That our Souls may live, the death of our Sins is necessary; and it is in the Destruction and Extinction of our *vitious Habits*, by the Spirit of Christ crucified, in the daily Duties of *laborious Devotion*, that we have our necessary *Mortification*. But the *Apostate Church* has prescribed *Monastical* Retirements, Penances, and Self-Macerations, not pleasing unto God, but highly pleasing to the *Dæmons* in Chains, whose delight it is to see Men also in *Chains of Darkness*.

XIV. Good Works, tho utterly excluded from any share in the Justification of Sinners, are yet indispensably needful to the present and future Comfort of *Believers*. But the *Apostate Church*,

Church, pretending to perform good Works from their own Free-will, do advance the pretence unto the vain pride of *Merit* in them; yea they carry on the *Merit*, even to a *Supererrogation* Such Proteſtant Pens as our incomparable *Owen*'s, have abundantly ſtated theſe points of the *grand Apoſtacy*. I think I have now recited no leſs than *twice ſeven Articles*, of that woful *Apoſtacy*, whereinto the Church in the *Weſtern* part of the *Roman* Empire was precipitated, while at the ſame time the Church in the *Eaſtern* part of the Empire fell under the *Mahometan Oppreſſions* and *Confuſions*. And now

Qui Satanam non odit, amet tua Dogmata, Papa!

But is not here enough to anticipate the Apprehenſions of my Reader, that the trueſt and furtheſt Recovery out of the *Romiſh Apoſtacy* hitherto ſeen, is that which they that go by the Name of *Non-Conformiſts* in the *Engliſh Nation*, have endeavoured? And that it is not poſſible for the Church to recover effectually out of this *Apoſtacy*, without acting upon ſuch *Principles* as have at laſt produced in the *American* Deſarts, a whole Nation of *Non-Conformiſts?*

§. 6. Till the TIME, and the TIMES of *Antichriſt* had rolled away, the call to *come out of Babylon* could not become effectual unto the Nations that were under the *Babyloniſh Intoxications*;

toxications; but when the last HALF TIME of an *hundred and eighty* years, left for the Reign of this *Antichrist*, was entring, it was *high time* for our Lord JESUS CHRIST, then to make some reprisal of that *Kingdom*. Which at the time of the end, shall *under the whole Heaven be given to the People of the Saints of the Most High*. Then it was, that the remarkable Prophecies uttered by the two *Bohemian Martyrs* an hundred years before, must receive their accomplishment; and the People who had been too long *fleec'd*, yea, *flay'd* by the Tyrannies of *Rome* grew willing to pare the Talons of the *Ecclesiastical Harpies*. *Behold how great a Matter a little Fire kindles!* In the year 1617, Pope *Leo* X. under a pretence of War against the *Turk*, sent abroad his Indulgences, promising the Pardons of Sins to all that would give Mony for them; and among the *Hucksters* of these *Pardons*, was one *Tecelius*, a Dominican Friar, of whom *Lonicerus* writes, *Pontificis dignitatem & potentiam, Indulgentiarumque virtutem & efficaciam impudenter pradicabat*; yea, he adds, The Man kept bawling, that there could be no wickedness committed, so great, but it might be forgiven by these Indulgences; and that the Souls tormented in *Purgatory*, as soon as the Mony [*ten Shillings*] was flung into the Bason, skipt for Joy, and being released from their Pains, flew up to Heaven. *MARTIN LUTHER*, one born at *Isleben* in *Saxony*, and now a Monk in the Order of St. *Augustin*, and a Professor of Divinity

nity at *Wittemberg*, but a Perſon illuminated in the Article of *Juſtification*, by the private Conferences and Expoſitions of an honeſt old Monk on *Paul*'s Epiſtles, began to oppoſe the impudent *Cheats* and *Shams* which theſe *Collectors* of the *Pope* impoſed on the People. He firſt wrote Letters to the Archbiſhop of *Mentz*, and the Biſhop of *Brandenburgh*, for the reſtraint of theſe Abuſes; the neglect of which Letters egg'd him on to publiſh *Propoſitions*, which exaſperated the buſineſs, till he had been made a Sacrifice unto the *Papal Fury*, if the Duke of *Saxony*, then upon the Death of the Emperor, the *Vicar of the Empire*, had not been ſo moved by his powerful Preaching, as to abet him, and aſſiſt him in his Undertakings. This was that famous *Luther*, of whom they that will acknowledg the leaſt, muſt yet come to as much acknowledgment as Dr. *More* makes of him: "I cannot think "ſo very highly of *Luther* as ſome do (ſaith "he) and yet I think him to have been a "very *happy Inſtrument* in the hand of God, "for the good of *Chriſtendom*, againſt the hor-"rid Enormities of the *Papal Hierarchy*. And "tho he might not be allowed to be the "*Elias*, the *Conducter* and *Chariot* of *Iſrael*, "(as ſome have ſtiled him,) yet I think at "leaſt he might be accounted a faithful *Po-*"*ſtilion* in that *Chariot*, who was well accou-"tred with his Wax *Boots*, oiled *Coat* and "*Hood*, and who turned the Horſes *Noſes* in-"to a direct way from *Babylon* toward the

City

" *City of God*, and held on in a *good round*
" *trot thro thick and thin*. not caring to be-
" ſpatter others in this *High Fog*, as he him-
" ſelf was finely beſpattered by others. A-
bout the very *ſame time*, or about a year be-
fore, did *Zuinglius* appear at *Zurick* in *Switzer-
land*, againſt the like Abominations of *Popery*;
nor could all the *Compliments* and *Enchantments*,
with offers of *Preferments* from the Pontifical
Chair, bribe him into *ſilence*; but he went
on, till the *Evangelical Truth* was far and near
embraced. Long would be our work, to tran-
ſcribe *Sleidan*, and relate the Actions of *Me-
lancthon* that accompanied *Luther*. and of *Oeco-
lampadius* that accompanied *Zuinglius* in the
Reformation; or ſo much as to recite the
Names of the more than *thirty Worthies*, who
were by the marvellous Providence of Hea-
ven, raiſed up to act great parts in this migh-
ty *Revolution*; and who had no ſecular En-
couragements, but bravely denied and renoun-
ced *rich Livings*, and encountred with the *Croſs*
in all its mortifications, for the ſake of the
Goſpel, and were not unwilling to die, as well
as to live, under the Circumſtances particu-
larly related concerning ſome of them inteſ-
tate, *Quià undè conderet, pauper Chriſti ſervus, non
habebat*: Only becauſe the Name of CALVIN,
a Perſon to be reckon'd one of the *firſt three*,
is unaccountably, ſince the *Tares* of *Arminius*
have been ſo cheriſhed, become an Object of
ſcorn and hate, among a Generation of maſ-
queraded Enemies to the *Reformation*, who
arrogate

arrogate unto themſelves the ſtile of *The Church of* England, I may not leave that venerable name unmention'd, but I muſt mention it with an Account of the Veneration, which the *old Church of* England paid unto it, when Dr. *Carlton* the Biſhop of *Chicheſter*, in a Book dedicated unto K. *Charles* I. *Anno* 1626. thus wrote; "As for *Calvin*, his Name and "Doctrines are made odious; but why, I "know not. Some take it for a ſign of *looking* "*towards Popery*, when the Members of our "own Church offer ſuch a ſervice to the *Papiſts*, "as to ſpeak evil of them that have been "the greateſt Enemies to Popery, the greateſt "Propugnators of the Truth: And when Dr. *Hakewel*, Chaplain to Prince *Charles*, in a Book dedicated unto K. *James* I. *Anno* 1616, wrote thus: "One of the main points you drive at, "is to put us off from all fellowſhip and Com-"munion with thoſe Churches, who acknow-"ledg *Calvin* to have been an *excellent Inſtru-"ment of God*, in aboliſhing and ſuppreſſing of "*Popery*, and the clearing and ſpreading of his "Truth; and ſo through *Calvin*'s ſides you "*ſtrike at the Throat and Heart of our Religi-"on:* And when Dr. *Hoyl*, a judicious Divine of the Church of *England*, in a Book dedicated unto Archbiſhop *Uſher*, as being written by his direction, wrote after this manner; "That "great Inſtrument of God's Glory, *John Cal-"vin*, was a Man of whom I had almoſt ſaid, "as once it was of *Moſes*, *That there aroſe "not a Prophet ſince like him* in *Iſrael*, nor

"ſince

" ſince the Apoſtles days *was before him.* His " works ſhall praiſe him for Wit, Eloquence, " Fulneſs and Soundneſs of Divinity, va- " riety and multitude, advanc'd among the " higheſt, that the World may juſtly admire, " how they could be ſo many, being ſo good; " and ſo good, being ſo many. *And much more to this purpoſe, too much to be in this place repeated,* concerning this incomparable Man; the firſt line of whoſe *Epitaph*, at laſt gave him his true commendation: *Romæ ruentis Terror ille maximus.* As for the common Cavil of our *Epiſcopalians*, that *Calvin* was he who rebelliouſly expell'd the *Biſhop* of *Geneva*, the Chief Magiſtrate of the City, 'tis as true as *Heylins* Geography of that City. Let not me, but a conformable Author, Dr. *Henry More*, aſſure the Reader that the Biſhop fled away eight months before *Calvin*'s coming, being *hated by the Citizens* for the *Rape of a Virgin*, and many *Adulteries with their Wives*, and in fear of his life for his Conſpiracy with the Duke of *Savoy*, to oppreſs the Liberties of the City, for which his Secretary was hanged; and they who changed the *Government* were *ſtrong Papiſts*, and afterwards main Oppoſers of the *Reformation.* But I haſten to obſerve, that when *Angels* thus *flew* thro the *midſt of Heaven*, preaching the *everlaſting Goſpel*, ſo quick was the Progreſs of the *Goſpel*, and ſo wonderful its *Conqueſt*, and its *Triumph*, as to fill half of *Europe* in leſs than forty years, with *Churches*, which from a *Proteſtation* made by ſeveral States,

States, that were zealous for the *Reformation*, againſt the Decrees of a Popiſh Diet, in the year 1526, have been ever ſince called PROTESTANTS: A Progreſs of *Proteſtantiſm*, which at length cauſed *Bellarmine*, to confeſs and complain, That *Hereſy* now poſſeſſed almoſt all *Germany*, *Denmark*, *Norway*, *Sweedland*, *Gothia*, *Hungary*, *France*, *England*, *Scotland*, the *Low Countries*, *Polonia*, *Bohemia*, *Helvetia*, and it was got over the *Alps* into *Italy*.

The time was now come that the *ten Kings* muſt begin to *hate the Whore* that had bewitched them; which *Hatred* was very particularly exemplified by K. *James* V. of *Scotland*, when the Popiſh *Prelates* were adviſing him to deſtroy his Nobles and Barons that were Friends unto the *Reformation*: *Wherefore* (ſaid he, as 'tis related by that rare Gentleman, Sir *James Melvil*) *did my Predeceſſors give ſo many Lands and Rents to the Kirk? Was it to maintain Hawks, Dogs and Whores to a number of idle Prieſts? The King of* England *hangs you*; *the King* Denmark *beheads you*; *and I will ſtick you with this Whingar!* Whereupon he drew out his Dagger, and they fled out of his Preſence.

'Tis obſerv'd that in the *firſt Song* that any Writings have recorded or mentioned, even that of *Moſes*, many words are put in the *future Tenſe*, and the very firſt words are, *Then SHALL ſing* Moſes. I am not ignorant, that from this very Remark the *Jewiſh*

Rabbins hence inferr'd the Doctrine of the *Resurrection*; and there are *Christian Writers*, who hence infer that the Song looks not only *backward*, on the deliverance of the Church from *Egypt*, but also *forward*, on the deliverance of the Church from that worse than *Egyptian*, even the *Antichristian* Yoke in the latter days. Truly, the Church now was beginning to get out from the *Sea*, where tho they had been tortured with *Fire*, yet they had hitherto been detained with impassable Flakes of *Ice* over their Heads: The Church now therefore began to *sing the Song of* Moses *the Servant of God, and Heaven* eccho'd unto the Melody: And now

——Non ultra tolerare potest Ecclesia porcos,
Duntaxat ventri, veneri, somnoque vacantes.

§. 7. When the antient *Babylon* was to be destroyed, way was to be made for it, as the Sacred Oracles foretold, *By the drying up of her Waters*; and *Xenophon*, as well as others, reports to us, how wonderfully *Cyrus* fulfilled what was foretold, when he made his Passage to *Babylon*, by turning the *Euphratæan Waters* into another Channel. Then it was not long before her *broad Walls* [fifty Cubits broad, saith *Herodotus*] *were broken down, and her high Gates* [two hundred Cubits high, saith *Strabo*] *were burnt with Fire.* Truly, the *Reformation* thus begun, did wonderfully turn

turn the Waters of our Myſtical *Babylon* into another Channel; whole Nations of *People* were turned another way: And this prepares that *Babylon* for the approaching day; when *Babylon ſhall become a Deſolation among the Nations, and ſhe ſhall become a burning Mountain*, overthrown *as God overthrew Sodom and Gomorrah.* But the *Antichriſt* had yet an *half-time* to reign; and therefore no wonder if but *half-work* were done in the *ſeparation* then made from him. Nevertheleſs, the *Reformation* which was no where fully *perfect*, had in ſeveral Nations, various degrees of its *perfection*; ſome went much further than others in reſtoring of *Primitive Chriſtianity*, and reforming of all things, according to the *word of Chriſt.* In this matter, very particular and remarkable was the Condition of *England*, where the beſt part of the *Reformers* who began the Work in the days of King *Henry* VIII. on Motives and in Manners well known to the World, and carried it on in the days of K. *Edward* VI. did really deſire to purſue it as far as they ſhould ſee *light* for it in the Sacred *Scripture*, the only Rule of *Reformation*; but there was always a corrupt, and cunning *Party*, who being jealous of too far a Seceſſion from *Rome*, did reſolve ſtill to retain at leaſt ſo much of the *Romiſh Diſcipline*, as might gratify their Aims at a *worldly Domination* in the Church of God. All the World hath long ſince been informed,

that in the year 1554. a number of considerable *Protestants*, flying from the bloody storm of *Persecution*, with which the miserable Queen *Mary* for a while retarded and confounded the *Reformation*, that the Reign of her ever glorious Brother had so far advanced, were kindly entertain'd at *Frankford*; and when those Holy Men pursued that *Reformation* so far, as to leave out of their Worship those unhappy *Ceremonies*, which they perceived likely to prove *scandalous* unto the *purer Churches* of God, several Men that were furiously zealous for the *Ceremonies*, did with all possible fury disturb them in their Proceedings. This renowned Congregation of *Non-Conformists*, then wrote unto *Zurick* in their own Vindication, such memorable words as these: "As touching the *substance* of the Book [*of Common Prayer*] we desire the observation "of it *so far as God's Word commands.* But for "the *unprofitable Ceremonies*, they are not to "be used. Surely it were better they should "never be *practised*, than that they should "prove the *subversion of our Church*, which "would be much hazarded by the use of "them. If any think that the not using the "Book in *all points*, will tend to the dishonor of "the Laws of our late Sovereign of famous "Memory King *Edward* VI. he seems little to "weigh the matter; or else, hindred by Ignorance, knoweth not, that even *they themselves upon consideration of Circumstances, have altered many things, and if God had not in*

"*these*

" *these wicked days prevented, would have altered*
" *more:* and we doubt not but in our case
" they would have done the like. Those great Men, Mr. *Knox*, Mr. *Fox*, Mr. *Cole* and Mr. *Whittingham*, composed a *Directory* for the Congregation, like that of *Geneva*; and *Knox* preached, " That by the *word of God* we must
" seek our *warrant* for the establishing of *Re-*
" *ligion*, without which *warrant* nothing is to
" be obtruded upon *Christians*; and that in
" the *English Service-Book* there were *superſti-*
" *tious* and *impure*, and *imperfect* things; and
" that the *ſlackneſs in Reforming Religion* when
" there was an Opportunity, was one of the
" many things whereby God's Anger againſt
" *England* had been provoked; and that
" whereas there were ſome not *aſhamed to*
" *ſay*, that *Reformation was perfected* in *Eng-*
" *land*, the contrary was proved in the *want*
" *of a good Diſcipline*, which appeared by the
" Troubles that good Maſter *Hooper* had
" ſuſtained in the time of King *Edward.* But by the infamous *Bigotry* of Dr. *Cox* and his Aſſociates, *conformity* to the ſcrupled *Ceremonies* was preſſed at ſuch a rate, that the oppreſſed Congregation was driven away unto *Baſil* and *Geneva*; and the *Prelatical party* contented not themſelves, without ſeeking the very *Blood* of Mr. *Knox* by an accuſation preferr'd againſt him; an *Accuſation* ſo barbarous and inhumane, that the *Magiſtrates* of the City to whom it was brought, expreſſed their abhorrence of it; howbeit, his remo-

val was thereby occaſioned. If now there were inſcribed on the Graves of theſe Perſons [*In their Coffins here now lie ſhut up, they that firſt open'd the true* PANDORA'S *Box in the Engliſh Nation*] it would be a ſtroke leſs liable to conteſtation, than that *Popiſh* one, which afterwards in Dr. *Coxes* Epitaph, gave ſuch *ſcandal* as to be demoliſhed. Reader, In theſe troubles at *Frankford*, there was the *Epitome*, and in ſome ſort the *Original* of the ſtruggles about *Reformation*, both *pro* and *con*, which have ever ſince diſtreſſed the Church of God in the Engliſh Nation: until at length a *new England* was found out, as a *refuge from the ſtorm* of unſcriptural *Impoſitions* urged with unnatural *Perſecutions*. From the very beginning of the *Reformation*, there hath always been a Generation of Godly Men, deſirous to purſue the *Reformation of Religion, in Doctrine, Worſhip, Diſcipline and Government, according to the word of God, and the example of the beſt Reformed Churches:* and there hath been another Generation of Men who have employed the *Power* which they have ſtill generally had in their hands, not only to *ſtop* the progreſs of the deſired *Reformation*, but alſo with innumerable vexations to perſecute thoſe that were the moſt hearty friends unto it. All Mankind knows that among thoſe who jointly forſook the *Papacy*, there were *different apprehenſions* about the *Worſhip* and *Order* to be maintain'd in the Church; and we have no *Record* of

any

any *attempt* for the healing of these *differences*, before there was by *Law eſtabliſhed* one certain *Form* of *Worſhip* and *Order*; which thro the pertinacious adherency not only of *moſt People* unto their *old ways*, but even of the *Biſhops* and *Clergy*, the greateſt part of whom diſliked the *whole Reformation*; and through the extreme ſcarcity of *able Miniſters*, underwent as little alteration from the former Uſages as was poſſible. This *Conſtitution* of things was very diſſatisfactory to very many of the *beſt Men* in the Land; who yet conſidering the *neceſſity of the Times*, did more or leſs acquieſce in it, hoping and pleading that the *Reformation* might proceed in *due time* unto more of *Purity*: but they that found their own *ſecular Intereſts* accommodated in this *Conſtitution*, ſet themſelves after a while to fine, ſilence, deprive, cenſure, and impriſon thoſe that were diſſatisfied, and *ſmite their Fellow-Servants*, who remained in *privacy* under their Sufferings, waiting ſtill for more of *Reformation*. *Thus* Edom *refuſed to give* Iſrael *paſſage through his Border*, *wherefore* Iſrael *turned away from him!* After ſome years of a fruitleſs *expectation*, the ſeverities which were multiplied upon them drove multitudes unto a more open *ſeparation* from the things that were by *Law eſtabliſhed*: a *ſeparation*, which yet was oppoſed by others that alſo paſſionately longed and even groaned for a *National Reformation*. Tho not being wholly agreed among themſelves about the *meaſure*

of *Separation* or of *Reformation* to be attended unto, there inſued ſeveral Inconveniencies thereupon which had no little *Temptation* in them. *Then* 'twas, that, as our great *Owen* has expreſſed it, *Multitudes of pious, peaceable Proteſtants were driven by their Severities to leave their Native Country, and ſeek a Refuge for their Lives and Liberties, with freedom for the worſhip of God in a Wilderneſs, in the ends of the Earth.* There are none that more heartily bleſs God for the *firſt Reformers*, and for the ſervice they did in the *Reformation*, or that more firmly cleave to their *Doctrine* which was the *Life* and *Soul* of *Reformation*, than theſe *Non-conformiſts* have ever done, or that more try to follow them in their *noble deſign*. But, as thoſe *firſt Reformers* never intended that what *they* did ſhould be the *abſolute boundary* of *Reformation*, from whence it were a ſin to diſſent or depart, which would have been to have only changed *one Popery* for another, and quite contrary to their own going beyond *Wickliff*, and *changing* and *growing* in their own *models* alſo, and the ingenuous Confeſſions of the great *Cranmer* particularly, who *fatebatur multa detracta oportere ſuperflua, & ardentibus votis cupiebat ea in melius correcta*; And the Orders of King *Edward* unto *Bucer*, to write for further Amendments, whom accordingly we find in his Learned *Scripta Anglicana* doing ſo; thus the *Non-conformiſts* have been willing to imitate them in exerciſing that *Liberty wherewith Chriſt hath made*

made them free. This is very ſure, that thoſe very *Principles* upon which the *firſt Reformers* built the *Reformation*, are thoſe that have produced and juſtified the hundreds of thouſands of *Non-conformiſts* which have ſo long asked for further ſteps to be taken in it; namely thoſe *Principles*, that the Word of our Lord Jeſus Chriſt is a *perfect Rule* of all that we are to believe or practiſe in *Religion:* and, that *Chriſtian People* not being tied up to the blind obedience of their *Eccleſiaſtical Guides*, are to judg *for themſelves* what they are to believe or to practiſe in *Religion.* 'Tis very ſure alſo, that the *Non-conformiſts*, in imitation of a Challenge made by Dr. *Jewel*, one of our firſt *Reformers*, unto the *Romiſh* Clergy, upon their unjuſt imputation of *Novelty* unto the *Reformation*, have publiſhed a *Challenge* in ſuch Terms as theſe.

" If any *Learned Man* of our Adverſaries, " be able to bring any one ſufficient Sen- " tence out of the *Holy Scripture*, or any " one Example of any *Biſhop*, *Miniſter*, or " (afterwards) *Martyr* in the time of King " *Edward* the *6th*, or in the times of Queen " *Elizabeth*, any paſſage out of Biſhop *Jew-* " *el*, which do directly and, *ex profeſſo*, plead " for, and commend the preſent *Liturgy* in " the frame of it, or aſſert that *Epiſcopacy* is " *Jure-Divino*, or argue for Adoration to- " wards the *Altar*, bowing at the name of " *Jeſus*, ſigning with the ſign of the *Croſs*, " wearing of the *Surplice*, kneeling at the

" *Sacra-*

" *Sacrament*, or for the exercise of *Church-*
" *power* by *Lay Chancellors*, we will then *sub-*
" *mit* and *subscribe*. And none hath answered it.

§. 8. If the Reader will accept the Report and Judgment of a *Non-conformist*, concerning the condition of the Church in the *English Nation* at the time of the *Reformation*, it must be thus. The God of Heaven having sent the light of the *Gospel* into the Minds of the *King* and some that were his chief Counsellors, disposing them to the *Reformation*, they found it a business incredibly difficult for them to incounter the inveterate and incurable prejudices with which Mankind were generally possessed, against the work by them desired and intended. The greatest part of the greater Men, the *Nobles* and the *Gentry*, were averse to the proceedings of the *Reformers*; the most of the *Clergy* were so true unto their own carnal Interests, that with *might* and *main* they opposed those Proceedings; and the body of the *People* horribly blinded with Superstition and Prophanity, were easily *Priest-ridden*, to join with their *blind Leaders* in their troublesom oppositions: Nor were the Nations in the Neighbourhood left uninstigated by the *Pope*, to foment the discontents of the People on this occasion. The body of the People were those which in these difficulties the King most of all regarded, knowing, that they were his *Wealth*

and

and *Strength*, and that without *their* concurrence the Diſſatisfactions of all others would hurt none but themſelves. Now the People in thoſe days being miſerably unacquainted with the *Doctrine* of the Scripture, were very little or nothing at all concerned, what perſwaſions Men held in matters of pure *belief*, provided they might retain thoſe *Rites* and *Modes* in their *Worſhip*, whereto they had been accuſtomed. Accordingly we know, that the *Prelates* who carried on the *Papal Perſecution* againſt the *Reformers*, rarely, if ever, unleſs compelled by Diſputations, mentioned the *Opinions* about the *Credenda* of *Doctrine*, as the grounds of the Quarrel, tho theſe were the *main grounds* of all; becauſe the *common People* would not have been eaſily prevailed withal, to bring in Faggots for the burning of their Brethren on thoſe more abſtruſe accounts: but it was in the *agenda* of *Worſhip*, that they wiſely ſtated the cauſe of all their Cruelty, becauſe they ſaw that the *common People* would violently interpoſe on the behalf of the *Maſs*, wherein their *ſhare of Religion* chiefly lay.

Our conſiderate *Reformers*, conſidering the diſpoſition of the *People*, firſt of all, with a brave Reſolution, aſſerted the true *Doctrine* of the Goſpel, and renounced the Errors and Follies with which the *Antichriſtian Apoſtacy* had envenom'd it: but then they *attempered* the way of public *Worſhip* as far as ever the Articles of their *Faith* would permit them

(*if*

(*if no further*) unto that which the *Populace* had been us'd unto. It was a thing very ſenſible unto them, that ſo long as the People were accommodated with as much conformity as might be unto their former *cuſtoms* in *Divine Service*, the main *Reformation* in *Doctrine*, which ('twas hop'd) would at length introduce a *Reformation* in *Worſhip* alſo, might go on with leſs *Obſervation*, and conſequently with leſs *Conteſtation*. And the Prieſts finding a *proviſion* thus made for their continuance in the poſſeſſion of their Places, without any thing further preſcribed, but what was as eaſy to be performed as any thing that had been practiſed in former days, would quietly let their betters go on with what they had undertaken. On theſe conſiderations the Engliſh *Liturgy* was formed, and the Book of *Common-Prayer* thus compoſed, became from the very beginning a *bone of Contention* in the Church of God. Many that were inlightned with ſuch *rays* of *Truth*, as had irradiated the chief Inſtruments of the *Reformation*, utterly decried this compliance with the ignorance and vanity of the *People*, and cried out earneſtly for *purer Adminiſtrations* of *Evangelical Ordinances*, agreeable to the word of our Lord Jeſus Chriſt, and the examples of *Primitive Chriſtianity*; whilſt others would not hear of going any farther than that *firſt Eſſay* of *Reformation*. Only, a *long experience* hath made it evident, that the more the knowledg of the *Goſpel* hath increaſed in the Nation,

tion, the more hath increaſed the diſlike of the *Liturgy* and its Appurtenances: nor can the *Liturgy* with its unſcriptural and unprofitable *Diſcipline*, be ſecured, without an extirpation of hundreds of thouſands of as good *Chriſtians* as any in the Land, yea, and of the very *Bibles* that have made them ſo; which, if any are ſo wicked as to imagine, let them know, *Aliter ſtatutum eſt in cœlo!*

But, *Reader!* becauſe it is a *lubricous* and a *difficult* Theme which we are now upon, thou ſhalt not have my *Senſe* of theſe matters impoſed upon thee; I will carry thee with me to more ſignificant and ſufficient informers, even thoſe *Hiſtorians* who were no *Non-conformiſts*, but liv'd and dy'd in the fulleſt *Conformity* to the *Rites* of the Church of *England* as *by Law eſtabliſhed*; and thou ſhalt have thy choice to take thy information either from an Hiſtorian, that was an enemy to any *further progreſs* of the *Reformation*, or from an Hiſtorian to whom ſuch a progreſs in the *Reformation* as the firſt mover thereof deſign'd, would not have been ſo diſtaſteful; that is to ſay, either from an *HEYLIN*, or from a *FULLER*.

Let a bitter *HEYLIN*, in his *Hiſtory of the Reformation of the Church of* England, be conſulted, and he will tell us;

" *That*

" *That*, he cannot reckon the Death of " King *Edward* the *6th*, for an infelicity to " the Church of *England*.

" *That*, not to *preſs too much at once upon the* " *People*, it was thought fit to ſmooth the way " to the *Reformation*, by ſetting out ſome " *preparatory Injunctions* ; all which was done " to this intent, that the People in all pla- " ces being prepared by little and little, " might with more Eaſe and leſs Oppoſition, " admit the *total Alteration*, *which was in-* " *tended in due time to be introduced.*

" *That*, ſome godly Biſhops and other " Learned and Religious Men (the ſame that " made the *Liturgy*) were imployed in the " Caſtle of *Windſor* by the King's Command, " to conſult about one *uniform Order*, for the " adminiſtring of the Holy Communion ; and " they agreed on ſuch a *Form* and *Order*, as " might comply with the intention of the " King and Parliament, without giving any " juſt offence to the *Romiſh* Party.

" *That*, the *Liturgy* being finiſhed, accept- " ed and enacted, gave great offence to the " *Romiſh Party*, not that they could except " againſt it, in regard either of the matter " or the manner of it, but becauſe it was " communicated to the People in the *vulgar* " *Tongue*.

" *That*

" *That*, then *Calvin* and his followers ex-
" cited the King and Council to a further *Re-*
" *formation.*

" *That*, when Queen *Elizabeth* came to the
" Crown, ſhe retained ſuch as had been of
" Privy-Council unto Queen *Mary* (her Siſter)
" to be of her Council. And in the Parli-
" ament, which altered, and again impoſed
" the *Book of Common-Prayer*, great care was
" taken for expunging all ſuch Paſſages in
" it as might give any Scandal or Offence
" to the *Popiſh* party. And tho by *Calvin*'s
" means, ſome *Reformation* had been made in
" the ſecond *Liturgy*, in King *Edward*'s time,
" now it is returned back into the firſt Form,
" and by *compliances*, the *Book* was made ſo
" paſſable among the *Papiſts*, that they re-
" paired unto our *Pariſh-Churches* without
" ſcruple.

" *That*, what was done in the form of
" our Devotions, did ſo far ſatisfy the *Pope*
" then being, that he ſhewed himſelf willing
" to *confirm all* by his *Papal Power*; and that
" *Parpalio* was inſtructed to offer in the name
" of his Holineſs, *That the Engliſh Liturgy ſhould*
" *be confirmed.*

" *That*, things aboliſhed by King *Edward*
" the 6*th*, and revived by Queen *Mary*, were
" by Queen *Elizabeth* retain'd as formerly in
" her Father's time: for which ſhe receiv'd

" both

" both thanks and honor from her very E-
" nemies; that is to ſay, *the Papiſts.*

" *That*, in the beginning of Queen *Eliza-*
" *beths* Reign, many that were diſaffected un-
" to *Epiſcopacy* and *Ceremonies*, were raiſed
" unto great Preferment; and even the Queens-
" Profeſſor at *Oxford*, and the *Margaret*-Pro-
" feſſor in *Cambridg*, were *Non-conformiſts.*
Theſe and many more ſuch things as theſe are affirmed, by that *Heylin*, who, tho for his *Divinity*, the moſt Reverend Archbiſhop *Uſher* ſays, *He had need be put to learn his Catechiſm again*; and for his *Geography*, the ſame Archbiſhop ſays, *He deſerves little credit, when he brings us news from the remote parts of the World, that tells us ſo many untruths of things publickly acted in his neighbour Nation:* Yet in theſe Paragraphs of his *Hiſtory*, is inconteſtable.

But now let us conſult a better, *FULLER*; and *he*, in his *Church-Hiſtory of* Britain, will tell us:

" *That*, as careful Mothers and Nurſes,
" on condition they can get their Children
" to part with *Knives*, are contented to let
" them play with *Rattles*; thus the *Reformers*
" permitted ignorant People ſtill to retain
" ſome of their fond and fooliſh *Cuſtoms*,
" that they might remove from them the moſt
" dangerous and deſtructive *Superſtitions.*

" *That*,

" *That*, the *Non-conformity* was *conceived* " in the Days of King *Edward*, which was " born in the days of Queen *Mary*, nur- " ſed in the days of Queen *Elizabeth*, a tall " ſtripling in the days of King *James*, and " towards the end of King *Charles* grown " up to the *full ſtature* of a Man.

" *That*, the Reverend *Hooper*, ſcrupling " certain points of *Conformity*, the King " under his Royal Signet in the fourth " year of his Reign, countenanced the *let-* " *ting paſs certain Rites and Ceremonies offen-* " *ſive to his Conſcience.*

" *That*, in the year one thouſand five " hundred ſixty four, began the name of " *Puritans*, for ſuch as *diſſented* from the " unſcriptural *Diſcipline* of the Church: " and by the year one thouſand five hun- " dred ſeventy two, *Presbyteries* begun to " be erected; firſt at *Wandſworth*, and af- " terwards at *London.*

" *That*, in the year one thouſand five " hundred and eighty, threeſcore Miniſters " of the *Presbyterian party*, met at *Cockfield* " in *Suffolk*, for a Conference about the " *Common-Prayer Book*; and by the year " one thouſand five hundred eighty two, " their *platform of Church-Diſcipline* ap- " peared.

" *That* they petitioned the Lords of the " Privy-Council, confeſſing their zeal for " the *neceſſary Reformation of many things in* " *the Church, according to the word of God:* " who thereupon ſolicited the *Archbiſhop* for " favor to them.

" *That* in the year one thouſand five " hundred eighty five, the Parliament be- " gan to correct *Eccleſiaſtical Abuſes*; but " the Queen being *ſemper eadem*, would let " nothing of moment be alter'd in the " *Church-Diſcipline.*

" *That* in the year one thouſand five " hundred eighty ſeven, the Houſe of *Com-* " *mons* preſented unto the Houſe of *Lords* " a Petition, That (among other Grievan- " ces) Miniſters might not be troubled for " the Omiſſion of ſome *Rites* preſcribed in " the *Book of Common-Prayer.* And the " Lord *Grey* wondered, that her Majeſty " would in this matter make choice to " confer with thoſe who were all *enemies* " *to Reformation*, becauſe it touched their " *Freeholds.*

" *That* in the year one thouſand five " hundred eighty eight, a *Synod* at *Coventry*, " decreed againſt *private Baptiſm*, againſt the " ſign of the *Croſs* in Baptiſm, againſt the " calling of *Biſhops*, and the lawfulneſs of

" their

" their Courts, and for teaching the *Reſto-*
" *ſtoration of Diſcipline*, as occaſion ſhall
" ſerve.

" *That* in the year one thouſand five
" hundred eighty nine, famous Mr. *Cart-*
" *wright* had thirty one Articles (of *Non-*
" *Conformity*) before her Majeſties Commiſ-
" ſioners, objected againſt him; and he,
" with his Brethren were ſent unto the
" *Fleet*, where he ſecretly and ſilently took
" up his Lodging.

" *That* King *James* wrote from *Scotland*
" unto the Queen, to ſtay the *hard uſage*
" *of the Miniſters of the Evangel for their*
" *diverſity from the Biſhops.*

" *That* after this, one Mr. *Stone*, who yet
" continued a ſtiff *Nonconformiſt*, made un-
" to the Perſecutors a *diſcovery* of the Meet-
" ings held by the Presbyterian Miniſters at
" *London*, at *Cambridg*, at *Northampton*, and
" at *Kettering*.

" *That* Mr. *Perkins*, whom *all Men*
" *held for a Pęophet*, was concurring to *this*
" *Cauſe.*

" *That* Mr. *Udal*, who, as *Muſculus* firſt
" brought in the manner of preaching with
" *Doctrines* and *Uſes*, was the firſt that ad-

" ded *Reasons* thereunto; a learned Man, " blameless for his Life, powerful in his " praying, and no less profitable than pain- " ful in his preaching, was condemned to " die, for being the Author of a Book, " Intituled, *A Demonstration of the Disci-* " *pline which Christ hath prescribed in his* " *Word.* And *the Sword of Justice* be- " ing then drawn, was not put up again " into the Sheath, before others were exe- " cuted.

" *That* there was a Petition, signed by " seven hundred and fifty Preachers, col- " lected out of only twenty five Countries, " afoot in the year one thousand six hun- " dred and three, desiring a *Reformation* " *of certain Ceremonies and Abuses of the* " *Church.*

" *That* then followed the *Conference* at " *Hampton-Court*, by which time the Bi- " shops had so made the King their Pro- " priety, that (after abundance of ri- diculous Passages) " the King was pleas- " ed to say, If this be all your Party " hath to say, I will make 'em con- " form themselves, or else I will har- " rie them out of the Land, or else do " worse.

And

And ſo truly he did! The King, who had once profeſſed unto a National Aſſembly of the *Kirk* in *Scotland*, "He praiſed "God, he was King in ſo ſincere a Church, "a Church ſincerer than the Church of "*England*, whoſe Service was an ill-ſaid "Maſs in Engliſh, did now ſet himſelf to *harrie out of the Land*, the People who could not conform to that *Service* in *England*. The Perſecutions uſed upon the *Nonconformiſts*, under his and the Succeſſors influence, proceeded ſo far, that Multitudes of them at length ſought *quiet Receſſes* in an *American* Wilderneſs.

But that in *the Mouth of at leaſt three Witneſſes*, our account about the degree of *Reformation*, *deſigned* by ſome, and *obſtructed* by others, *may be eſtabliſhed*, we will to theſe Quotations, add the Teſtimony of Dr. *Gilbert Burnet*, who in his printed Letters, affirms, That in his *Travels* he had opportunity at *Zurich* to read a volume of the Letters that paſſed between *Bullinger*, and ſeveral of our great *Reformers*, the Originals whereof were laid up among the Archives there: "By which "Letters it appears, that the Biſhops pre-"ſerved the things then conteſted, rather "in compliance with the *Queen's Inclinations* than out of any liking they had "*themſelves* unto them. *Juel* in a Let-

" ter, *February* the 8*th*, 1566. wishes that " all the *Remnants of Popery* might be " thrown both out of the Churches, and out " of the minds of the People; and laments " the *Queen's Fixedness* unto them, so that " she would suffer *no change* to be made. " *Sands* writes, *Contenditur de vestibus pa-* " *pisticis utendis, vel non utendis; dabit* " *Deus his quoque finem.* *Horn* writes, that " he hoped, the *Act* concerning *Habits* " would be repealed at the next Session " of *Parliament*, if the Popish Party did " not hinder it. *Grindal* writes, That the " *Queen* was so prepossessed in the mat- " ter, that she continued inflexible; and " *Coz* the Bishop of *Ely* laments the aver- " sion that they found in the *Parliament*, " unto all the Propositions that were " made for the *Reformation* of *Abuses*. And if the Reader will further consult *the History of the Reformation*, written by that learned Man, he will find, " That " Queen *Elizabeth* received some Impressions " in her Father's Reign, in favour of such " old Rites as he had still retained, in her " own nature loving State, and some *Mag-* " *nificence* in *Religion* (as well as in every " thing else;) she thought that in her Bro- " ther's Reign they had stript it too " much of *external Ornaments*. Yea he will find, " That the *Visiters* made report to " the Queen of the obedience given to

" the

" the Laws and her Injunctions; and it was
" found that of nine thouſand four hun-
" dred beneficed Men in *England*, there
" were no more but fourteen Biſhops,
" ſix Abbots, twelve Deans, twelve Arch-
" Deacons, fifteen Heads of Colleges, fifty
" Prebendaries, and eighty Rectors of Pa-
" niſhes that had left their Benefices on the
" account of *Religion*. So compliant were
" the *Papiſts* generally! And indeed the
" *Biſhops* after this time had the ſame ap-
" prehenſion of the danger into which Re-
" ligion was brought, by the *Juglings* of
" the greateſt part of the *Clergy*, who
" retain'd their affections to the *old Super-*
" *ſtitions*, that thoſe in King *Edward*'s
" time had: ſo that if Queen *Elizabeth* had
" not lived ſo long as ſhe did, till all that
" Generation was dead, and a *new ſet* of
" Men better educated and principled,
" were grown up and put in their rooms;
" and if a Prince of another Religion had
" ſucceeded before that time, they had
" probably turned about to the *old Su-*
" *perſtitions*, as nimbly as they had done
" before in Queen *Mary*'s Days. But if
the Confeſſions which the moſt *conforma-*
ble Sons of the Church have thus made con-
cerning the various diſpoſition of men and
things in the *Reformation*, be not ſatisfacto-
ry; *Reader*, take the pains to peruſe the

Story, which *Cambden*, another of them, has given us concerning the *Steps* which Queen *Elizabeth* took in the *Reformation*; how many of the *Popish Rites* were by slow degrees *rejected*, and how many were still retained through her fondness for them: a Story too long to be in this place repeated. And add thereunto the Testimony of *one*, who was friend enough unto *Prelacy*, in his Letter to *Hooker* about writing his *Ecclesiastical Policy*; "It may "be remembred that at the first, *the great-* "*est part of the Learned in the Land*, "were either eagerly affected, or favou- "rably inclined to that way [of *Noncon-* "*formity*]; the Books then written, sa- "voured for the most part of the *Disci-* "*plinary Stile*, it sounded every where in "the Pulpits, and in the common Phrase "of Men's Speech; and the *contrary Party* "began to *fear* they had taken a *wrong* "*course*. Unto such *inconteſtible Authors* do I still confine my self, being terrified by the words of Mr. *Baxter*, who says, "To "give the true History of the original "Causes and Progress of our Corruptions, "will not be endured by them that still "justify their own and their Predecessors "Sin, and can see no fault in any, but "those that they first make, and then call, "*their Adversaries*. I have found that the "most notorious matters of Fact will be

"denied

" denied furiouſly by ſuch Men, even " what hath been ſaid and done in their " preſence and mine, before a multitude of " Witneſſes, Biſhops, Doctors and divers " others; yea, things ſaid and done in " Parliaments, and Armies, and publickly " notified, are by ſuch Men contradicted " with rage.

§. 9. From this time, *Reader*, Behold the *Church of England* miſerably beſchiſm'd into *Guelph* and *Gibelline!* After this, *What will ye ſee* in the Church of *England? As it were the company of two Armies.*

On the one *ſide* [Alas, thou wretched word, SIDE, wilt croud into all our *Hiſtory*, and be a word *eſſential* to all the Hiſtory of the whole World, until the third Chapter of *Geneſis* be ſuperſeded by the three laſt Chapters of the *Revelation!*] I ſay on the one *ſide*, there hath been a great Body of *Men*, deſirous to enjoy for themſelves, and allow and aſſert for others, the Liberty of *Men*; and at the ſame time, to have the *Liberty wherewith Chriſt hath made us free*, preſerved inviolable: They deſire, That the *Reformation of Religion* ſhould be carried on in the *Steps*, and by the *Rules* which the *Spirit* of the Lord Jeſus Chriſt, ſpeaking from the *Oracle* of the *Sacred Scripture*, hath directed; and they believe there

there is a PLUS ULTRA, which the great Work *begun*, and *but begun* in the last Age, is not yet arrived unto: They desire that the *Qualifications* for the *Pastoral Office*, and for *Communion* in all the *special Ordinances* of the Church, be no other than what the Lord Jesus Christ hath in *his Word* required: They desire, That the Civil Magistrate should be entrusted with a Power to *regulate*, according to the word of God, any disorder in the *Church*, that shall have a direct influence on the *State*; and they confess thus far, a *National Church-Government*; only they would have it recognized as no more than an *Human* and a *Civil* Policy *circa Sacra*. If there must be *Bishops*, they cannot acknowledg them to have any Title unto their *Dignities*, but what is *Humane* and *Civil*, conferred by the *King* upon them, whose alone *Officers* they are, *circa Sacra*, (nor indeed was the *Jure Divino*-ship hereof ever until the Days of King *James* the First pretended unto; but we are sure, that even a Convocation in the days of King *Henry* the Eighth declared, "That there are but two Orders only, *viz.* that of Priests, and that of Deacons, instituted by Jesus Christ: That the Superiorities or Preheminences of one Bishop or Priest above another are, only by an human Ordinance:) They desire that Parochial or Congregational

gational Assemblies, may be acknowledged as *particular Churches*, and permitted the *Rights* of *Churches*, who may from the *Pastors* of their own choosing, have all the Ordinances of the Gospel, with the *Primitive Discipline* administred, and have it left unto their own choice, whether they will herein have a *Liturgy* or no among them: They desire, That *conscientious Dissenters* from *established Rites*, may not be compelled, and harassed, and ruined with *Civil Penalties*, for the scruples of their *tender Consciences*; but, that *Evangelical Methods of Conviction* be the only ones imploy'd upon them: and finally, they desire, That no illegal, despotick, and *arbitrary Government* may be imposed upon the brave *English Nation*: LIBERTY and PROPERTY is their cognizance. To avoid Circumlocutions, I will take the liberty to put upon the *Side* thus described, a name that shall carry their desired Liberty in the signification of it; I will call them ELEUTHERIANS: And if the Story of our King *Lucius*, the *first Christian King* they say in the World, were certain, we would respect the name the more, for that famous old *Eleutherius*, who thought that the *Faith of Christ, and the Old and New Testament*, without any Additions from *Rome*, was Law enough to govern the Church of *England*. Now a-

mong

mong theſe our *ELEUTHERIANS*, or *Freemen*, are to be reckon'd, not only the hundreds of thouſands that have actually ſhaken off the Shackles of *Conformity* to the *Popiſh Remainders* yet vexing of *England*, but thoſe alſo that have lived in conformity, yet groaning, or at leaſt *willing* to have the heavy *Yoke* taken off; yea, I am not ſure that the biggeſt part of the *Conformable* themſelves, will not be found of this number. Such an one (*Reader*, I will not quote *one*, but what, if I miſtake not, was a *conformable Son of the Church*) I ſay, ſuch a one was Doctor *Jewell*, when he wrote, "That Perſe-"cution for Conſcience ſake is a very "Unchriſtian or Antichriſtian Symptom. Such was Mr. *Deering*, when he wrote, "The Similitude which the Common-"Prayer-Book hath with the form of "Prayer which the Papiſts uſed, I think "declineth from the equity of the Laws "in the ſeventh and twelfth Chapters of "*Deuteronomy*; which thing our Fathers "ſo much regarded in the Primitive "Church, that their Books are full of great "Complaints, againſt all Similitude to be "had with Gentiles; and great Incon-"veniency hath followed this Book, while "it hath maintained an unlearned Mi-"niſtry. Such was Dr. *Pilkington*, when he wrote, "That he miſliked our being

"ſo

" ſo like the Papiſts in our Liturgy ;
" and that it is our fault generally that
" we differ not from them in all our
" Miniſtry. Such was Dr. *Bilſon*, when
he wrote, " That the Reformed Churches
" are ſo far from admitting the full doſe
" of the Hereſies of the Papiſts, that by
" no means they can digeſt a dram of their
" Ceremonies. Such was Dr. *Humphry*,
when he wrote, " That we ought to re-
" fuſe to conform our ſelves unto the
" Enemies of God in any of their Cere-
" monies ; and that he wiſh'd and hop'd
" for the utter aboliſhing of all the Mo-
" numents of Popiſh Superſtition, which
" yet remain in our Church. Such was
Dr. *Fulk*, when he wrote, " That if a Man
" miſlike our Form of Divine Service, as
" not ſufficiently differing from the Pa-
" piſts, he ſhows his greateſt zeal in de-
" teſtation of their Idolatry and Blaſphe-
" my : We abhor whatſoever hath but
" a ſhew of Popery. Such was Dr. *More*,
when he wrote, " It is an Antichri-
" ſtian Uſe of Church-Government, to
" direct it to the upholding of ſcanda-
" lous Ceremonies, and enſnaring Inven-
" tions of Men ; and what is it but Inju-
" ſtice and barbarous Cruelty, to afflict
" Men for what they cannot help, and
" in what they do not ſin ? And what but
" plain Rebellion againſt God, to wreſt

" his

" his Scepter out of his hand, by which " he ruleth in the Consciences of Men, " and to usurp this Empire to them- " selves! A mutual agreement in bearing " with one another's Dissents in the Non- " fundamentals of Religion, is really a " greater Ornament, than the most exact " Uniformity imaginable; it being an " eminent exercise of Charity, the Flower " of all Christian Graces, and the best " way I think at the long-run, to make " the Church as uniform as can justly be " desired. To have done: Such was Mr. *Chillingworth*, whose emphatical Words are these; " Require of Christians only " to believe Christ, and to call no Man " Master but him only; let those leave " claiming of Infallibility, who have no " right unto it, and let them that in " their words disclaim it, disclaim it like- " wise in their Actions: In a word, take " away Tyranny, which is the Devil's In- " strument to support Errors, and Su- " perstitions, and Impieties in the seve- " ral parts of the World, which could not " otherwise long withstand the Power of " Truth; I say, take away Tyranny, and " restore Christians to their just and full " liberty of captivating their Understand- " ings to the Scripture only; that universal " Liberty thus moderated, may quickly " reduce *Christendom* to Truth and Unity.

And

And what but ſuch were thoſe *Epiſcopal Divines*, who with Dr. *Uſher* preſented unto the Parliament above thirty *Exceptions* againſt the *Liturgy?* I will deſcend no lower, I will produce no more; here is enough to explain one ſide of the *Engliſh Controverſies.*

On the other ſide; there hath been a prevailing Party, whoſe Grief it hath been, that ever the *Reformation* proceeded ſo far, and whoſe Wrath hath been on all occaſions vented againſt the Memory of thoſe that were chief in the *Reformation. Reader*, call them not that *Church of England*, which is the *Spouſe of Chriſt*; but let the name of LOT's WIFE be aſſign'd unto them, and let them upon good advice *remember her.* Theſe IDUMÆANS would monopolize unto themſelves the name of *the Church of England*; but they have by *Canons* boldly invading of, and contrary to the *Parliamentary Power*, formed a *new Church of England*, which for more than half an hundred years after the *Reformation*, t'would have been little ſhort of *Treaſon* to have talk'd of. They have made their *Church-Government*, by *Arch-Biſhops*, *Biſhops*, *Deans*, *Arch-Deacons*, and the reſt that bear Office in the Church, a thing of *Divine Right*; but then they durſt not ſhow their Head: for, from the

King

King they now derive not their *Episcopal Authority*, as they did at the beginning: Their Eye is upon a *foreign Jurisdiction!* They have made no more than *twenty six particular Churches*, namely the *Diocesan*, in the whole *Kingdom*; and with a prodigious Impudence they dare to publish it, *Inauditus erat parochorum pastoratus ante hujus seculi, & antecedentis Delirium*; and blotting out the name of *Pastor*, where their Books formerly so called the *Parish-Presbyter*, they have left unto none, but the *twenty six Bishops*, either *Obligation* to *teach*, or *Authority* to rule in the Church. They have been meer *Bigots* for trifling *Ceremonies*; and if they could but *cozen* Men into a Belief, that it was a brave piece of *devotion*, to have a *Church* set off (like that of *Durham*, described by Dr. *Fuller*) with an *Altar* and *Cherubims*, which cost two thousand Pounds, and an *Image* of the *Trinity*, and *Anthems* of the three Kings of *Collen*, to be sung instead of *Psalms*, before and after Sermon, and a consecrated *Knife* to cut the *Bread* at the Communion, and abundance more of such *Trinkets*, they have seemed as if they cared not, tho the *Substantials* of the *Christian Religion* were utterly lost in the Nation. All the Doctrines of *Grace*, asserted by the true Church of *England*, these

these men do first *Subscribe* them, and then *Preach* and *Print* against them, and with these, if a man would be *preferred*, he must be a *Pelagian*. Lest *Christianity* should be consistent with *Conformity*, these men also are they that once invented a *Proclamation for Sports on the Lord's Day*, as an Engine to vex the best *Christians* among the *Conformists*, and fill the Land with *Paganism* and *Atheism*: And this in spite of the *Homilies* of the Church of *England*, which damn'd them for doing so. They have exacted from the *Clergy*, an *Assent* and *Consent* unto every thing in the Book of *Common-Prayer*, the Book of Consecrating *Bishops*, and Ordering *Priests* and *Deacons*, and the Book of *Articles* and *Homilies*; and the *Clergy* are to declare, That they will never *endeavour* any *Alteration* of the Ecclesiastical Constitution; yea, to *Vow* and *Swear* that they will observe all the *Canons*. By these *Canons*, 'Whosoever 'shall affirm, That the Church of *England*, by 'Law Established, is not a *Church* formed 'according to *Divine Institution*; or whosoever 'affirms, That its Worship contained in the 'Book of *Common-Prayer*, and Administration 'of the *Sacraments*, is Corrupt; or that any 'of the *Thirty Nine Articles*, are in any part 'Superstitious or Erroneous, or such as he 'may not with a good Conscience *Subscribe* 'unto; or that the *Rites and Ceremonies* of the 'Church of *England*, are such as being Com-'manded by Lawful Authority, men who are 'zealously and godlily affected, may not with 'a good Conscience approve them; or that

'the Government of the Church of *England*, 'by *Archbishops*, *Bishops*, &c. is Repugnant un- 'to the Word of God; are to be Excommu- 'nicated, *Ipso facto*, and not to be restored 'until they repent, and publickly revoke such 'their *wicked Errors*. By these *Canons*, 'All 'such are *Accursed*, who combine themselves 'in a *New Brotherhood*, or affirm that such 'Ministers as refuse to *Subscribe* unto the *Com- 'munion-Book*, and their *Adherents*, may truly 'take unto themselves the Names of *another* 'Church, not Established by Law, and dare 'presume to publish it; that this *pretended* 'Church hath of long time groaned under the 'burthen of some certain *Grievances* imposed 'upon the Members thereof: Or, whosoever 'shall maintain, That there are within the 'Realm other Meetings, Assemblies, or Con- 'gregations, of the Kings Born Subjects, 'than such as by the *Laws* of the Land are 'allowed, which may rightly challenge to 'themselves the name of True and Lawful 'Churches. By these *Canons*, none may have 'their Children *Baptized*, who dare not sub- 'mit unto the *Cross* and *Godfathers*; and all 'those that refuse to *Kneel* at the Reception of 'the *Sacrament*, and to be present at *publick* 'Prayers; or who refuse Reverently to *Kneel*, 'when the General *Confession*, *Litany*, and 'other *Prayers* are Read, and will not *stand* 'up, at the Saying of the *Belief*, and *Bow* at 'the Name of *Jesus*, nor *say* in their due 'place, and audibly, with the Minister the 'Confession, the *Lord's Prayer*, and the *Creed*,

'nor

'nor make ſuch other *Anſwers* to the *Publick* 'Prayers as are appointed, all ſuch are to be 'denied the *Communion*; and what Miniſter 'ſoever ſhall wittingly admit them, he is lia-'ble to a *Suſpenſion*. With theſe men (to quote ſtill none but *Conformable Authors* for every thing, Reader, now 'tis one *Hickringale*, and no *Nonconformiſt*, that is my Voucher) *A pretended hatred againſt Popery, is nothing but a Colour wherewith Hypocriſy hath ſtill painted the ugly face of hatred and malice againſt the Conſcientious*. While theſe men can aſſert the *Salvation* of *Heathens*, they cannot allow an *Indulgence* to *Chriſtians*: And though they Blaſpheme it as a *Tyranny* for the Almighty to *Puniſh men for what they can't help*, they themſelves very *Tyrannically* practiſe it. 'Theſe Men, being by *Divine Providence* made capable for the moſt part very much to influence the *Legiſlative Power*, have procured thoſe *Laws* to be Enacted againſt *Conſcientious Diſſenters*, a mere *Abſtract* whereof, were enough to fill many Pages, well deſerving the Title of *Draconica*; *Laws*, which gave the Earl of *Caſtlemain*, a *Papiſt*, cauſe to ſay in Print, 'It was never 'known that *Rome* Perſecuted (as the *Biſhops* 'do) thoſe who adhere to the *ſame Faith* with 'themſelves, and Eſtabliſhed an *Inquiſition* 'againſt the Profeſſors of the *ſtricteſt Piety* 'among themſelves: And however the Pre-'lates complain of the Bloody Perſecution un-'der Queen *Mary*, it is manifeſt *their* Perſe-'cution exceeds it; for under *her* there were 'not more than *Two or Three hundred* put to

'Death; whereas under *their* Perſecution, 'there hath above treble that Number been 'ſtifled, deſtroyed, and ruined in their Eſtates, 'Lives, and Liberties, being (as is moſt re-'markable) men for the moſt part of the '*ſame Spirit and Principle* with thoſe Proteſtants 'who ſuffered under the *Prelates* in Queen '*Mary*'s time. In the Execution of thoſe *Laws*, wherein

Dat veniam Corvis, vexat cenſura Columbas.

What three Volumes of *Martyrology* in *Folio* could enumerate the unaccountable *Oppreſſions* uſed upon the *beſt Chriſtians* in the Nation? While at the ſame time the moſt *Ungodly* Wretches of all ſorts, and the ſcoffers and haters of all *Godlineſs*, have been encouraged as the trueſt *Sons of the Church*: Perſons of *Cæſar Borgia*'s Qualifications can live in the *Communion of the Church*, with theſe men, under all manner of encouragement; while the moſt *ſerious Piety, exemplified* in *all manner of Converſation*, could not ſecure thoſe that ſcrupled any of their pitiful *Ceremonies*, from as cruel Cenſures as ever the *Wolf* and the *Fox*, which in the *ancient Apologue*, Abſolved one another from the guilt of their confeſſed Villanies, paſs'd upon the poor *Aſs* for touching the Pilgrims *pad of Straw*. Nor could *Conformity* neither, ſecure the *ſeriouſly Religious* from the rage of that Spirit whereby theſe men have been acted; but as it is expreſſed and complained by Dr. *Wallis*, a *Conformable* Divine,

Divine, (for indeed, Reader, in these matters I durst not quote a *Nonconformist*) *with such as these, if any man press for Regeneration, Sanctification, and an holy life, he was to pass heretofore for a* Puritan, *then for a* Round-head, *now for a damn'd* Fanatick; *nor shall he escape this censure, though he be never so great a* Churchman, *and do exactly conform to the Church, as now by Law Established; for 'tis* Holiness *they hate more than Noncoformity.* Yea, no less Persons than the *Lords* of the *Council* have been put upon, signifying with grief under their hands, unto an *Archbishop, That a great number of Ministers (conformable enough) zealous and learned Preachers; have been Deprived and Suspended, and their Places left without any Ministry or Preaching, Prayers and Sacraments; or certain Persons appointed unto those void Rooms, who were Persons neither of Learning nor of good Names; yea, a great number notoriously unfit, chargeable with Ignorance, and with great enormous Faults, as Drunkenness, Filthiness of life, Gaming at Cards, haunting of Ale-houses, and such like; against whom we hear not of any Proceeding, but that they are quietly suffered, to the slander of the Church, to the offence of good People; yea, to the Famishing of them for want of good Teaching.* This is that *Faction* who publish unto Mankind their *Spirit* in such Language as this, *That they abhor being a* Papist *as much as being a* Presbyterian, *and that they will as soon be* Turks *as be either of them.* What shall I say more? In the *Church* they have broken down the *Form* of *Churches* which our

Lord Jesus Christ Instituted; they have deposed his *Officers*; they have destroyed his *Offices*; they have laid aside his *Rules* of Government; they have set up *New things* of their *own* quite opposite unto *His*: Yet they lay claim to all the *Priviledges* of *His*; and all this they do in *his name*; which is an Iniquity extraordinarily *aggravated*, extraordinarily *complicated!* In the *State* what they have done shall not be reported in any words of mine; but, *Ex ore tuo, Serve Nequam.* They have taught, with *Manwayring*, *That the King, without common Consent in Parliament, could by his Command so far bind the Subject to pay Taxes, that they cannot refuse the Payment of them without Peril of eternal Damnation; and that the Authority of Parliament was not necessary to the raising of Subsidies.* They have Taught, with *Heylin*, *Princes are God's Deputies; Of whom should they be limited? If you say by the Laws of the Land; those themselves have made*, Principi Lex non est posita; *They are above the Law and have an Absolute Authority.* They have Taught with *Lesley*, *That Princes being God's Legislators, are above their Laws, and Dispense with them as they think expedient.* They have Taught with *Wemius*, *In Monarchiâ, Regis sola voluntas, de substantiâ Legis est; prævia populi Consultatio, non est Necessaria.* They have Taught, as a later *Meteor* in the *English* Heavens hath Illuminated us; *That as well Inferior Magistrates, as others, employed by a Popish or Tyrannical Prince, in the most illegal and outragious acts of Violence, such as Cutting of Throats, and the like, are Irresistible,*

and

and must be submitted to under pain of eternal Damnation. Yea, that the Note may be carried *high* enough unto all their fulsome Idolatry of their *Charles the First*, they have added the Blasphemy of calling him *CHRIST the Second:* And one *Parker* in a Treatise of *Religion* and *Loyalty*, published 1684, thus expressed himself; *It is but a Crude expression, not to call it Profane (because it is so common by customary mistake) to affirm that Kings are Supream Governors under Christ: They are and ever were so, under God, but so as to be Superior to Christ, as Christ is Head of the Church within their Dominions.* I am already weary of Transcribing their *Tantivee* stuff, and will conclude it with the words of one that is a *Conformable* Son of the Church, [for still I durst not quote a *Nonconformist*] who says, *Non-Resistence and Passive Obedience, were the only Orthodox and Catholick Doctrines, so long as they imagined it would never come unto their own turn to practise them. When the men of this stamp had once gained the Prince on their side, and to espouse their Interest, they have endeavoured to requite him by ascribing to him an Absolute Power, and Illimited Authority over the Subject; though none winc'd sooner, nor kick'd higher at it, when they themselves began to feel the dint of it.* I shall proceed no farther in *Anatomizing* this *Carcase* of a *Church:* Pope *Boniface* VIII. threatned a Thunderbolt of *Excommunication* against every *Physician* that should venture to do the part of an *Anatomist*; and I have already employed my Knife so far in my *Dissections*, that certain *Canons* made by as

good Authority as *Boniface*'s, have *ipso facto* Excommunicated me.

I called them *IDUMÆANS*; because whether we consider their *contempt* of what every Right *Christian*, and every Right *Englishman* values as his *Birth-right*; or consider the *Bloody Rage* with which they came out against their *Brethren*, who in some sort have been *Twins* with them, they will appear to us the true Sons of *Edom*; and because they may read more than they are aware of their *own Fate*, if they will please to consult the Prophecies in the ancient Oracles of Heaven about the *Edomites*; to the sense of which *Prophecies*, I remember there is a notable *Key* given us by the *Jewish Rabbies*, על רגמי אמרו, *Of* ROME *have they spoken it.* But they like not their *Scripture Name*, let them still keep their old Right *English Name* of UNREFORMABLES.

§. 10. No less a man than Sir *Francis Walsingham*, in his account of the Severities used by Queen *Elizabeth* against the *Puritans*, (a Nick-name devised first by *Sanders* the Jesuite, for the *best* men in the Kingdom, and by the *worst* ever after put upon them) confesses, *That when they resolved* (at last) *to carry on their designs, without waiting for the consent of the Magistrate, upon that the Queen found it necessary to restrain them.* And *Cambden* [one far from a *Nonconformist*] is our Author for it, *That Queen* Elizabeth *advancing* Whitgift *unto the See of* Canterbury, *above all commanded him*

to

to re-eſtabliſh the Diſcipline of the Church of England, *that as then lay diſmembred by the connivency of Prelates; the obſtinacy of Innovaters, and the power of ſome great ones; whilſt ſome Miniſters utterly condemned the Liturgy, and the appointed manner of Adminiſtring the Sacraments, as being in many things contrary to the Scripture.* Nor is it unknown that the proceedings of *Whitgift* hereupon, were ſuch as to procure him from the Lord Treaſurer *Burleigh* a Letter dated, *July* 5. 1584. wherein he tells him, *I think the Inquiſitors of* Spain *uſe not ſo many Queſtions to trap their Preys: This kind of Proceeding is too much ſavouring the* Romiſh *Inquiſition.* The terrible *Perſecution* which afterwards followed upon the *Nonconformiſts*, would be too long and ſad a Story to be in this place largely related: *Afflicti Suppliciis* Puritani, *Genus Hominum*, [Forſooth!] *Superſtitionis Novæ & Maleficæ!* Mr. *Cotton*, in a Book Printed *Anno* 1647. Writes, That there was then in *New-England* a Fourth Volume of the Books of *Martyrs* in *Manuſcript* beginning, where Mr. *Fox* left off, and containing the Sufferings of Godly men (and Mr. *Fox* himſelf, perhaps one of them) from the Enemies of the *Reformation*, for their expreſſing their deſires to have it further carried on. But Mr. *Cotton* being a *Nonconformiſt*, I muſt fly preſently to a more *Conformable Author*; it ſhall be old Biſhop *Morton*, who earneſtly urged the *Puritans* to be as *Conformable* as himſelf, with ſuch wonderful words as theſe; *I ought not to eſteem any thing a juſt cauſe of Silencing my ſelf from Preaching, for which I*

ought

ought not as willingly to venture my life. The Nonconformist have suffered what is next to Death, and too many have suffered even unto Death in Prisons, where several caught their Death, and others Died; Of whom shall their Deaths be required? And I suppose the *Puritans* then knew how to retort upon this Reverend Bishop, his own words; *Not of our own selves, Doctor!* (might they have said) *but of you, that would venture to Silence good men, and even to take away their lives, for things for which you thought they should not venture their lives.* All Mankind then saw no less than *Three hundred Ministers* (whom the most Learned *Parker* compares to the *Three hundred Soldiers of* Gideon) all of them in *one* particular storm Deprived of their Ministry and their Maintenance, because they could not *Subscribe* to some *unlawful Impositions.* No less a man than Sir *Edward Dearing*, in the most August Assembly under Heaven, could then complain, *With the Papists there is a severe Inquisition, and with us a bitter High Commission.* Yea, the Book Entituled, *The Register of memorable Matters touching the Reformation*, records a Story about a Congregation of an Hundred Persons who refused the *Liturgy*, and had the *purer Ordinances* of the Gospel among themselves, in the Year 1567. for which they Suffered not a little. And after what fashion some of these Confessors were handled in those days, the Reader shall understand, *Crimine ab uno*, which I find (reported by a *Conformist*) thus; 'Mr. *John Heyden*, a *Devonshire* 'Minister, in a Sermon preach'd at *Norwich*,

'let

'let fall ſome paſſages againſt ſetting up of 'Images, and Bowing at the Name of *Jeſus*; 'he was hereon Apprehended like a Traytor, 'with the Conſtables Bills and Halberts, and 'brought before Dr. *Harſnett*, then Biſhop, and 'Manacled like a Felon, and Committed by 'him cloſe Priſoner to the Common Goal, 'above Thirteen Weeks, where he was like 'to *Starve* (the Biſhop having taken from him 'his Horſe, Papers, &c.) from whence he 'was by a Purſevant convey'd to *London*, and 'kept Two full Terms; at laſt, by the *High* 'Commiſſion, he was Deprived of his *Orders*; 'thereafter the *High Commiſſioners* Impriſoned 'him in the *Gate-houſe common Dungeon*, and 'Canterbury ſent him to be Whipt in the Com-'mon *Bridewell*, and then kept him all the 'long extreme Cold Winter in a dark cold 'Dungeon, without Fire or Candle, Chain'd 'to a Poſt in the midſt of the Room, with 'heavy Irons on his Hands and Feet, allow-'ing him only Bread and Water, with a Pad 'of Straw to lie upon; and on his Releaſe, 'cauſed him to take an *Oath* and give *Bond* to 'Preach no more, and to depart the Kingdom 'in Three Weeks without returning. Reader, 'tis a kind of *Inhumanity* to relate ſuch horri-ble things; what hath been related is enough to make way for the paſſage that muſt now follow thereupon. To undergo much Pover-ty and Miſery, with daily fears of Maſſacre from *Indian* Salvages, in a bleak Region, a Thouſand Leagues from ones own Country, is a ſad condition; but if the *Liberties* of the

Goſpel

Gospel may be had with it, the condition was by some Thousands of Good men judged not so sad and so hard, as that of being in the *Griping Talons* of Archbishop *LAUD*. Certainly Mankind will not now wonder at it, That a Number of *Nonconformists* chose to *fly into a Wilderness*, where they might Peaceably erect *Evangelical Churches*, and pursue the *Designs* of a *Scriptural Reformation*, and enjoy the Spiritual *Blessings* of a *Reformed State*, rather than both feel and give the *Disturbance* whereto the *Differences* here at home exposed them. An *American Wilderness*, now known by the Name of *NEW-ENGLAND*, was on this occasion, between the Years 1620 and 1640, Peopled with *Evangelical Churches*, by such as were driven out of the Realm of *England* through the *Persecutions* of *Ceremony-Mongers*, that ever were, and ever will be *Enemies* to all the true *Interests of the Nation*.

§. 11. 'Tis true, That the Party in the Church of *England*, which *hates to be Reformed*, hath, for the most part, through I know not what Advantages, hitherto been *Uppermost*. And hence not only the *Reformation* of *Discipline*, which was only commenced in the former Age, hath ever since been stopt, but also the *Reformation* of *Doctrine*, in the very *Essential Points* of the *Grace of God*, then compleated, has been in danger to be utterly lost. When the Church first Rose from the Grave of the *Antichristian Apostacy*, wherein she had so long been *Buried*, she had, like *Lazarus*, her

her *Grave Cloaths* hanging about her; but this Party have with a *ſucceſs* equal to their *fervour*, and a *fervour* equal to their *folly*, endeavoured ſtill to keep upon her thoſe *Monuments* of her former *Miſery*. For *Diſcipline*, they have ſtill been in the humour of thoſe *Iſlanders*, who held it an Impiety to ſweep a Room after it had contracted the Duſt of Three Generations; and when the *Word of Chriſt* hath been urged with never ſo much of Irreſiſtible, and Inconteſtable Evidence by them who thirſted after a *better Order*; there hath ſtill been little better Anſwer given, than what the Prolocutor of the *Convocation* Silenced *Philpot* withal, *You have the Word, and we have the Sword.* But an old Obſervation, in the *Homilies* of the *Church of England*, hath been too much verified in the *Practics* of them that would be called ſo, *That ſuch hath been the corrupt Inclination of man, Superſtitiouſly given to make new Honouring of God of his own Head, and then to have more Affection and Devotion to keep that, than to ſearch out God's Holy Commandments and to do them.* For *Doctrine*, 'tis well known that Hundreds of thouſands of *Romaniſts* at this day, diſtinguiſhed by the Name of *Janſeniſts*, are Sounder in many Eſſential and Fundamental Points of the *Chriſtian Faith*, than many that have Subſcribed our moſt Orthodox *Articles* of the Church of *England*, and then pretend them to be *Articles* not of *Faith*, but of *Peace*: Or elſe the famous Letter to the Rector of *Bruſſels* had never bragg'd, *Now we have planted that Sovereign Drug*, Arminianiſm,

minianism, *which we hope will purge the Protestants from their Heresy; and it flourisheth and bears fruit in due Season.* The Learned *Bullialdus*, I remember, speaks of a *Florentine* Physician, whom all the Friends he had could not persuade so much as once to view the Heavens through a *Telescope*, and the *unreasonable man* gave this *reason* for his refusal, Because he was afraid that then his *Eyes* would from *Ocular Demonstrations*, make him stagger concerning the truth of *Aristotle*'s Principles, which he was resolved he would never call in Question. Our *Unreformable* Churchmen seem to have been as much afraid of bringing *Ecclesiastical Matters* under a fair Examination by the *Scriptures of Truth*, lest they should plainly *see* with their *Eyes*, a necessity of Proceeding to further measures of *Reformation.* When an *English Parliament* was but bringing in a Bill against *Pluralities*, that *eternal Scandal of Christianity*, the *Archbishop Whitgift*, writes to the Queen with as much distress as if they were all going to be *Martyr'd* at the Stake; *The woful and distressed Estate* (saith he) *whereinto we are likely to fall, forceth us, with grief of Heart, in most humble manner, to crave Your Majesty's most Sovereign Protection: We beseech Your Highness's favourable beholding of our present State, and what it will be in time, if the Bill against Pluralities should take place.* And when the Parliament was bringing in a *Bill* against another of the Abuses then Oppressing of Mankind, he complains to the Queen with hideous Lamentations, That it *would tend to the Dishonour of the Church,*

Church, as having hitherto maintained an Error. Then 'twas that the great *Zanchy* (in the Year 1571.) Addreſſed Queen *Elizabeth* for an Abatement of the unhappy *Ceremonies*, concluding, *It is to be feared that the Fire is ſo kindled, and caſteth its flames ſo far and wide, that all the Churches of Your moſt mighty Kingdom, to the moſt perpetual Diſgrace of Your moſt Renowned Majeſty, will be ſet on flaming fire.* But the ſenſe of the Reformed Churches beyond Sea, thus expreſſed by the *great Light of Heidelberg*, would not be regarded until indeed all came to be *ſet on a flame of Fire. Then* 'twas that the Reverend *John Fox* entred into his *Martyrology*, his complaints about thoſe *Baits of Popery*, and his wiſhes, *God take them away, or eaſe us from them, for God knows they be the cauſe of much Blindneſs and Strife amongſt men.* But the unhappy cauſes of *Blindneſs* and *Strife* have ſtill continued, until they have produced matter enough to fill another *Martyrology.* After what faſhion the Church hath ſince thoſe times jogg'd on with the old *Mumpſimus's*, I had rather the Pen of a *Conformiſt* than mine ſhould relate; and let ſuch a Pen ['tis the Witty *Marvel's*] now obſerve it unto us; 'There are a *particular Bran* of 'Perſons, who, in ſpite of Fate, will be ac- 'counted, *The Church of* England, and to 'ſhew they are *Pluraliſts*, never do write in a 'modeſter Style, than *We, We*; nay, even 'theſe, ſeveral of them, are men of Parts, 'ſufficient to deſerve a Rank among the 'Teachers and Governors of the Church.

'Only

'Only what Bishop *Bramhall* saith of *Grotius* 'his defect in School Divinity, *Unum hoc Ma-* 'ceror, & doleo tibi deesse; I may apply to this 'excess and rigour in matter of *Discipline*; 'they want all consideration, all Moderation 'in those things; and I never heard of any 'of them at any time, who if they got into 'Power or Office, did ever make the least 'Experiment or Overture towards the *Peace* 'of the Church and Nation they lived in. 'They are men of a *Fiery Nature*, that must 'always be *uppermost*, and so they increase 'their own *Splendor*, care not though they set 'all on a *flame* about them. You would think 'the same day that they took up *Divinity*, they 'divested themselves of *Humanity*; and so 'they may procure and execute a *Law* against 'the *Nonconformists*, that they had forgot the 'Gospel. They cannot endure that *Humility*, 'that *Meekness*, that *Strictness* of Manners and 'Conversation, which is the true way of 'gaining *Reputation* and *Authority* to the *Clergy*; 'much less can they content themselves with 'the ordinary and comfortable Provision that 'is made for the *Ministry*, but having wholly 'calculated themselves for *Preferment* and *Gran-* 'deur, they know and practise no other 'means to make themselves venerable, but by 'Ceremony and *Severity*. Upon the *Restoration* of King *Charles* the Second, there was a singular opportunity for the *Reformation* to have gain'd, at least, as much Establishment as was promised in that King's *Declaration about Ecclesiastical Affairs*; a *Declaration* whereof a

Divine

Divine of the Church of *England* could say, *If ever a Divine Sentence was in the mouth of a King, it was with His Majesty, in that admirable Declaration; and the united Judgment of the whole Nation, cannot frame a more unexceptionable expedient for a firm Concord of these distracted Churches.* But this *Declaration* was immediately of as little regard, as the *Solemn League and Covenant.* Though there were then a *Conference* about those Affairs, between the *Episcopal* and the *Nonconformist* Divines, by the *King's Commission*, such was the event, that I still choose to give the Story in the very words of a *Conformist*; 'I admire (says my Author) that upon such an Occasion they could not in any 'one thing be gratified; not so much as in forbearing the Lessons of the *Apocrypha*; insomuch, that, as many remember well, after a long tug at the *Convocation-House* about that matter, a good Doctor came out at last with great Exultation, *That they had carried it for Bell and the Dragon.* And that the Story may be yet a little more perfect, the words of another *Conformist* shall be adjoined; 'Many to this day think (says my Author) that the 'Leaves of that *Plant* might have conduced much to the *Healing of the Nation*; but instead thereof a *Corrosive* was provided, which Invenom'd, but never Healed the *Hurt of the Daughter of our People.* His Majesty soon after this *Interim* (which was but like *Lightning* before a *Thunderbolt*) Enacted a *Law*, which Deprived above *Twenty hundred* of the Dissenting Clergy, leaving them to the

'Charity of their Friends to provide Bread 'for themselves, and Ruined Families. By 'this *Act* was required a Subscription to the 'Book of *Common-Prayer*, and to give an *un-* 'feigned Assent and Consent unto all and every 'thing contained in it, (which was Revised 'and Reprinted with divers *Alterations*) and 'to be done by *such a day* upon pain of *De-* 'privation; which time was so limited, that 'the *New Copies* could not be distributed, nor 'what was to be Subscribed, consulted: Which 'hath often caused some to think, that the Per- 'sons then *Ejected* by that *Law*, were not *Legally* 'Ejected; for the *Ignorance* in that case was 'invincible, the Copies not being to be procu- 'red in time. How can a man be *disseized* of 'his *Free-hold* for not doing a thing which is 'Impossible and Impracticable?

Then it was that the *Parliament*, since known by the Name of *Pensioner*, were so *Priest-ridden* as to Enact those horrid Laws for *Ceremonies*, by which the *Magna Charta* of the Nation was torn to pieces; Millions of *Perjuries* fill'd the Land; the most *bruitish* of *men* were hired to do the most *bruitish* of *things*; *Convictions* were made, and *Penalties* were laid, not only without *Juries*, but also without any hearing of the Accused; *Estates* were Seized and Embezzel'd; *Houses* were broke up and disturbed; *Families* were scattered and ruined; the *Prisons* were fill'd with the most *serious Christians*; and *Reverend Ministers* of the Gospel sent unto the *Stocks* and the *Houses of Correction* all over the Kingdom, for nothing but because

their

their *Consciences* could not *Conform* to sinful *Ceremonies*, which in the Judgment of the *Imposers* were but *Indifferent*. Thus *Edom did pursue his Brother with the Sword, and cast off all pity; his Anger did tear perpetually, and he kept his wrath for ever*; till God *sent a Fire upon them.* I have read concerning *Zoroaster*'s Book, Entitled *The Similitude*, That it required no less than *Twelve hundred and sixty Ox Hides for the covering of it.* I know not how far the full Story of the Sufferings of the *Nonconformists* under the *Caroline* Persecution would go to fill a Book of such enormous Dimensions; this I know, 'twas a *Persecution* too terrible to admit of a *Similitude*; and there is a worthy Writer who does not scruple to say, That if the *Sufferings* of Good men in this *Persecution* were distinctly written, our largest *Books of Martyrs* would be but an *Enchiridion* in comparison of this *History*. At length to be reveng'd upon them for their Joining, as they *always did*, with the *Sober part* of the Nation against the *Popish Plot*, there fell upon them the *Storm*, which not only cost many of them their Lives, but also utterly dissipated their *Congregations*. Their Adversaries then kept a *Day of Thanksgiving* through the Kingdom; and in this doleful state they lay *Three Years and an half*; even till the *Laws*, which some think were made by *no Authority*, received either from God or Man, came *strangely* (and at last fairly) to be removed. Since the most happy Accession of Their Majesties, King *William* and (the late) Queen *Mary*, to the

Throne of the Three Kingdoms, the opportunity to Prosecute the *Reformation* hath been wonderfully renewed and increased, not only in the readiness which those excellent *Princes* have shewn in many instances to *Relieve the Oppressed* Consciences of the *Protestant Dissenters*, but also in their earnest calling upon the Clergy of the *English Nation* to prepare and offer *Things for the good Order, Edification, and Unity of the Church of* England, *and the Reconciling as much as is possible, all Differences among the good Subjects, and to take away all occasions of the like for the future.* Nevertheless we cannot learn that any great matter hath hitherto been done by them, to answer the expectation of the *best of Princes*; but excepting the *Indulgence* granted unto the *Nonconformists* by an *Act of Parliament*, all things remain so much in the old posture, as to produce this Complaint of a worthy Person, one Mr. *Snowden*, who is yet a *Conformable Son of the Church* —— *Ever since the Reformation* (saith he) *the Church hath suffered many a bitter-pang for the sake of these Offensive Rites and Ceremonies: They once fretted out her Bowels, and have been, ever since their Restoration with* Charles *the Second, as Moths fretting her Garments: They have been the constant Troublers of our Israel*; *and I am afraid, if, with* Jonas *they be not cast overboard, they will at one time or another sink our Ship.* After these multiplied and emphatical Overtures, there comes forth unto the World, a *Vox Cleri*, which instead of consenting unto the *Abatement* of any one *Apocryphal Ingredient* in Divine Worship,

ſhip, does propoſe the *Addition* of more, and the *Appointment* of Reading ſometimes in the Church for the *further Enlightening of our Underſtanding*, certain Portions out of ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ; [about the true Author of which Book, the Earl of *Angleſey*, and (a Conformable Divine) the Reverend Dr. *Anthony Walker*, and not I, muſt be an Informer unto as many as would be truly informed]; and unto this Propoſal of our *Vox Cleri*, not I, but one who called himſelf, *A ſober Lay-man of the Church of England*, hereupon Publiſhing a *Vox Populi*, hath anſwered, *And why not the* Arcadian Prayer *in the ſame Book, for the furthering of our Devotions?* What ſhall we ſay more? If neither the *Commands* of Chriſt, nor the *Judgments* of God, nor the *Arguments* of the ſtrongeſt Reaſon, with the long *Experience* of above an Hundred and fifty Years Nonſenſe in *Impoſitions* and *Perſecutions*, have not perſuaded us to make a more thorough *Reformation*; one would think that the *Deriſion*, which for the want of it, we have had from the *Papiſts* themſelves, whom it has been our pretence therein to accommodate, might have carried ſome little perſuaſion in it. Reader, unto them that are moſt concerned, let us leave the Tranſlation of a very pungent Paſſage, which *Edward Weſton* hath, in his *Theatrum Vitæ Civilis & Sacræ*, Printed at *Antwerp*.

Alii Proteſtantes, *ne prorſus Impii videantur, noſtris* Miſſali, *ac* Breviario, *cum ſuo delectu utuntur. Et quò Religionis apud eos Forma celebrior appareat, adhibent* Canonicos, *etiam, ſi diis*

placet, & Archidiachonos. *Adeoque de More* Ecclesiæ Romanæ *Eorum Cappas, pluvialia &* ejusdem Supellectilem, *quam dicunt invenisse in* Synagogâ Antichristi. *Quo ipso liquet, Religionem Protestantium imprimis Furto noxiam — vel si Fures haberi recusant, maneant Simiæ nostræ, &* Antichristi. *Ridentur hi, cum omni suâ Scenâ, non à nostris modò, verùm & à suis:* And then he adds the saying of one, *Videntur Angli Papam à suo Regno fugâsse adeò festinè, ut eum Coegerint vestes à Tergo relinquere; quibus isti, Ovantium Ritu Choros ducentes, induuntur personati.* But none of all these considerations hath hitherto moved the *Predominant Party*; nor have these true Sons of *Austin* the Monk, taken any other methods to recommend themselves unto the *Nonconformists*, than that old Formal and Foolish *Monk* took to push the Papal *Ceremonies* upon those ancient Churches of *Nonconformists*, our *British* Ancestors. The Church of *England*, in the beginning of the *Commination against Sinners*, does confess, That her *Discipline* is not so good as that of the *Primitive Churches* was for several Ages. And no *Commination* of our Lord Jesus Christ against the *Unreformable*, has caused them to lay aside their sinful Resolution, *That it never shall be so.* The *Reformation* when carried but *half through*, immediately stuck like an *Inchanted Cart*, and if by any driving that hath made the *tackling* all fly, it hath been strain'd beyond the *Line*, where the *Spell* was first laid upon it, it hath soon resil'd within that *Line* again with a Vengeance. Now to use (which on this Theme I still choose) the words of a *Conformable* Writer,

Writer, *Is it not ſtrange* [ſaith the Conformable Author of a *Plea for Abatement*] *to obſerve that in the Reformation of Religion, there ſhould be ſo great a ſally out of Darkneſs into marvellous Light upon the firſt dawning of that Day, and that notwithſtanding all the Prayers and Tears of Oppreſſed Conſciences, and the utmoſt endeavours of our Learned Fathers, it could not for more than this Hundred Years, be carried on one ſtep further towards perfection?*

§. 12. Thus it muſt be, becauſe an *Half time* of the *Twelve hundred and ſixty years*, determined for the continuance of the *Apoſtacy*, was yet behind. But now, *lift up your heads* ye Reforming Churches of God, *becauſe Redemption draweth nigh.* The *Hundred and fourſcore years* are almoſt out; and then an irreſiſtible Spirit of *REFORMATION* ſhowred from the Lord Jeſus Chriſt on the Hearts of men, ſhall bring mighty and happy Changes upon the World. He doth great things by *Spirit*, and, *Lord, I know that thou canſt do every thing.* The Sacred Oracles of Heaven aſſign *Two ſteps* to be taken for the aboliſhing of *Antichriſt*: Firſt an *Harveſt*, and then a *Vintage*: Our Lord had a notable *Harveſt* of Churches gathered out of the *Papal Empire* at the *Reformation* in the former *Century*; but the *Harveſt* leaves no little work for the *Vintage*, which always comes about a *Seventh part* of the Year after it. Now the Seventh part of the *Twelve hundred and ſixty years*, which conſtitute the grand year of *Antichriſt*, is juſt an *Hundred and fourſcore* Years; and about ſo many Years from the

Reformation, we ſhall ſee Popery *caſt into the great wine-preſs of the wrath of* God. But becauſe in this *Thorny Argument* I have ſtill choſen to ſay all in words whereto the *Conformable* Sons of the Church of *England* have helped me, I will here chooſe to ſum up my expectations in the words of *ſuch an one*; for *ſuch an one* I find in the Year 1690, publickly thus expreſſing himſelf; *It is the hope of many Good and Learned men, that the time is at hand when God will deliver his Church for ever from the darkneſs of the Kingdom of Antichriſt; and that the Nations will caſt away all things that have been Inſtruments of advancing his Tyranny and Superſtition; ſurely that glorious Day will open mens Eyes; I have the faith to believe, that* England *will not be blind when other Nations do ſee.* And long before him, I find another of *them*, namely, Dr. *More* ſaying, *What harm is it to preſage ſo well of the Reformation, as that after the Decurſion of the years of their Childhood, God will ripen them into a more manly ſenſe of the great and indiſpenſable Duties of the Goſpel; That he will not tolerate nor connive any longer at their childiſh ſquabling about Nutſhels, Counters, and Cherry-ſtones; but menace them even with Deſtruction, if they leave not off their Animoſities and Aſperities of mind about Trifles, and hold not faſt unto the Royal Law of Love?* I would reproach my Hand, if I did not find it even to *tremble* in Tranſcribing the terrible words of the Famous Mr. *Baxter*, who hath Publiſhed this Prognoſtication: *I think it exceeding probable, that either* England *will have* Popery *ſettled*

in Power by a French Conqueſt, *in the* French Faſhion, *by the Compliance of thoſe of the* Engliſh Clergy, *who are for a* Foreign Church-Juriſdiction, *or elſe God will conſtrain the preſent Governors, by the ſenſe of their own Intereſt, if not of the Intereſt of Religion and the common Good, to open the publick Church-doors unto that Concord, againſt which they have been lock'd by the Act of* Uniformity, *and ſuch like, above Thirty Years; and the unplacable Enemies of Peace will caſt down themſelves.* The former part of this terrible *Prognoſtication*, how probable ſoever the Sins of men have rendred it, we may hope ſhall by the Sovereign *Mercy* of Heaven be prevented; but the latter part of it, ſhall by the Almighty *Spirit* of the Lord Jeſus Chriſt, working on the Hearts of men, however not without an amazing *ſhake* once more not only of the *Earth*, but of the *Heavens* alſo, be ſpeedily and gloriouſly accompliſhed.

It would indeed make a Volume to recite all the *hopeful paſſages* of a true *ELEUTHERIAN* ſtrain, which we find occurring in the Books of late Years, written by many *Conformable* Sons of the Church of *England*. Now becauſe I am going to predict the *Language*, which will be heard through the Nation, when a wonderful *Revolution* ſhall irreſiſtibly bring on the heretofore maligned, and hitherto oppoſed *Reformation*; and Good men will write in all their Books, what was the *Motto* written by *Seleuccerus* in all of his, ΠΕΡΙ ΠΑΝΤΟΣ ΤΗΝ ΕΛΕΥΘΕΡΙΑΝ. *Above all things for LIBERTY.* I am willing

willing first of all to repeat a little of that *Language*, which I find in the Writings of the *Conformable*. *Reader*, Shall we go so high as the very Reverend old *Robert Abbot* the Bishop of *Salisbury*, whose Two Younger Brothers, one became Archbishop of *Canterbury*, the other became Lord-Mayor of *London*? This great man, when Doctor of the Chair in the University of *Oxford* [1615.] thus expressed himself; 'There are *some*, that are partly 'Romish, partly *English*, as occasion serves: 'So that a man may say unto them, *Noster es, an Adversariorum*? Who under pretence of 'Truth, and preaching against the *Puritans*, 'strike at the *Heart* and *Root* of the *Faith* and 'Religion now Established among us. This 'Preaching against the *Puritans*, was but the 'practice of *Parsons* and *Campian's* Counsel '[*Two notorious Jesuites*] when they came in-'to *England* to seduce young Students: For 'when many of them were afraid they should 'lose their places if they should professedly 'be thus, the Counsel they then gave them 'was, *That they should speak freely against the* 'Puritans, and *that* should suffice. Now for 'this speech, That the *Presbyterians are as bad* 'as the Papists; there is a *sting* in it, which I 'wish had been left out; for there are many 'Churches beyond the Seas which contend for the 'Religion established amongst us, which yet 'have Approved and Admitted the *Presbytery*; 'and this is to make *them* as bad as the *Papists*. 'Besides, there have lived among us many 'Reverend and Worthy men, which have

'not

'not rejected the *Presbytery*, taking it even for 'Lay *Elders*; and amongst the rest, Dr. *Nowel*, 'late Dean of *Pauls*, in his larger Catechism, 'p. 29. and 71. affirms, *That in every well Go-* 'vern'd Church there was a *Presbytery*; and yet 'this Catechism, by the late Reverend Arch- 'bishop of *Canterbury*, was commanded to be 'had in every *Grammar-School*; which surely 'he would not have done, if the *Presbyterians* 'were as dangerous or bad as the *Papists*.

But I spoke of coming to the *late Years*, and I will do it as fast as I can. 'Tis Bishop *Davenant*, who says, 'If you be free from the 'Rites that *God* himself once *Prescribed*, then 'are you free from the *Traditions* of *men*. It 'is a most *wicked* thing, that they should im- 'pose this *Yoke* upon you, and you are most 'foolish to submit your *Necks* unto it; for *God* 'would not have abolished the *Ceremonial Law* 'Instituted by *himself*, that a *New One* may be 'invented by *men*.

'Tis Bishop *Taylor* who says, 'a *Symbolical* 'Rite of *Human Invention*, to *signify* what it 'does not *effect*, and then introduced in the 'Solemn Service of *God*, is so like those *vain* 'Imaginations and Representations forbidden 'in the *Second Commandment*, that the very 'suspicion is more against *Edification*, than their 'use can pretend unto. *Ecclesiastical Laws* are 'to be fitted for the advantage of the Churches, 'Ministring to *Edification*, and complying with 'Charity; whatever *Ecclesiastical Law* hath not 'these Conditions, the *Churches ought not to re-* 'ceive.

'Tis

'Tis Mr. *Hales* (one as worthy to have been a *Bishop* as Archbishop *Laud*) who says, 'That when either *False* or *Uncertain* Conclu-'sions are obtruded for *Truth*, or Acts either '*Unlawful* or Ministring just *Scruple*, are re-'quired of us to be performed; in these ca-'ses, Consent were *Conspiracy*, and open *Con-'testation* is not *Faction* or *Schism*, but due 'Christian *Animosity*. That it hath been the 'common *Disease* of Christians from the be-'ginning not to content themselves with that '*measure of Faith*, which God and the *Scri-'ptures* have expresly afforded. —— But upon 'pretence of *Church Authority* (which is *none*) 'or *Tradition* (which for the most part is but '*feign'd*) they have peremptorily concluded, 'and confidently imposed upon others, a ne-'cessity of entertaining Conclusions of that 'nature. That to load our *publick Forms* with 'the *private Fancies* upon which we differ, is 'the most Sovereign way to perpetuate *Schism* 'unto the worlds end. That they do but 'abuse themselves and others, that would per-'suade us, that *Bishops* by Christ's Institution 'have any *Superiority* over other men, further 'than that of *Reverence*.

'Tis Dr. *Fuller* (one as worthy of a *Bishoprick* too as any other) who says, '*Mul-'tiformity* in things merely indifferent, with 'mutual *Charity*, doth more promote God's 'Glory than *Uniformity* it self.

'Tis Bishop *Stillingfleet*, who says (though he were not a *Bishop* when he said it) 'Let 'men turn and wind themselves which way

'they

'they will, by the very ſame Arguments that 'any will prove *Separation* from the Church 'of *Rome* Lawful, becauſe ſhe required *Un-* 'lawful things as *conditions* of her Communion, 'it will be proved Lawful, *Not to conform to* 'any ſuſpected or unlawful Practice, required by 'any Church-Governors upon the *ſame Terms*, 'if the thing ſo required be after ſerious and 'ſober enquiry, judged *Unwarrantable* by a 'man's own Conſcience. *Again*, What poſſible 'reaſon can be given, why ſuch things ſhould 'not be ſufficient for Communion with a 'Church, which are ſufficient for *Salvation*? 'And certainly thoſe things are ſufficient for 'That, which are laid down as the *neceſſary* 'Duties of Chriſtianity by our Lord and Saviour 'in his Word. —— Without all Controverſy, 'the main inlet of all the Diſtractions, Con- 'fuſions, and Diviſions in the Chriſtian World, 'hath been by *Adding other Conditions of Church* 'Communion than Chriſt hath made. *Further*, 'By allowing a *Liberty* for matters of *Indif-* 'ferency, and *bearing* with the *weak*, who can- 'not bear things which others count *Lawful*, 'we might indeed be reſtored unto a *Primi-* 'tive Luſtre far ſooner, than by furbiſhing up 'ſome Antiquated *Ceremonies*, which can de- 'rive their Pedigree no higher, than from 'ſome ancient Cuſtom and Tradition. *Once more*, 'There is nothing the *Primitive Church* 'deſerves greater Imitation by us in, than 'that admirable Temper, Moderation, and 'Condeſcention, which was uſed in it 'towards all the Members of it. It was ne-

'ver

'ver thought worth the while to make any 'ſtanding Laws, for *Rites* and *Cuſtoms*, that 'had no other Original but *Tradition*, much 'leſs to ſuſpend men her *Communion* for not 'obſerving them.

'Tis the Biſhop of *Hereford*, who ſays, 'As 'long as men hold faſt the *Body* of Chriſt, be 'not Rigorous with them for *Shadows*. This 'Forceable urging *Uniformity* in *Worſhip*, hath 'cauſed great diviſion in *Faith* as well as *Cha-'rity*. I beſeech you in the fear of God, ſet 'before your Eyes the dreadful *Day of Judg-'ment*, when Chriſt on his Tribunal of Juſtice 'ſhall thus queſtion you, *Are* your *Ceremonies 'more dear unto you, than the Souls for which I 'Died? If* David *diſpenſed with a Ceremony 'Commanded by God to ſatisfy the Hunger of 'his People, Will not you diſpenſe with your own 'Ceremonies to ſatisfy the Souls of my People? 'Shall they periſh for tranſgreſſing your* Human 'Laws, *which they ignorantly conclude Erroneous, 'and ſhall not you periſh for tranſgreſſing my* Di-'vine Laws, *which you know to be Good and 'Holy?*

'Tis the *Proteſtant Reconciler* (a faithful Son of the Church of *England*, as one calls him) who ſays, 'It is certain that our Church hath 'altered her *Liturgy* at ſeveral *Times*, and in 'ſeveral *Parts*. Hence it appears, how ſenſe-'leſly 'tis alledged, That we cannot *abate 'theſe Ceremonies*, becauſe they have been *once* 'received by the Church. One skill'd in *An-'tiquity* will be convinced of the great *inſin-'cerity* of theſe two pretences; That we, lay-

'ing

'ing aſide of the reſt, have kept our preſent 'Ceremonies out of due Reverence to *Anti-* 'quity.

'Tis the Reverend Mr. *Samuel Bolde*, who ſays, 'I dare affirm, That if the Rites and 'Ceremonies now in uſe in the Church of '*England*, ſhould be Altered by the ſame Au- 'thority which did at firſt Enjoin them, the 'Church of *England* would ſtill be as impreg- 'nable a Bulwark againſt *Popery* as now ſhe is; 'and I am fully ſatisfied there is no man will 'deny this, unleſs he be either a *Real Papiſt*, 'or an Ignorant and a Superſtitious Fool.

Why ſhould I quote the Four Books, Entitled, *The Conformiſts Plea for the Nonconformiſts*, which were Compoſed by a *Beneficed Miniſter, and Regular Son of the Church of* England, and expoſed in the Years 1681, 1682, 1683? Unto theſe, if I ſhould add all that occurs in the *ſeveral Arguments humbly Propoſed for Conceſſions and Alterations in the Common-Prayer, and in the Rites and Ceremonies of the Church of* England (with numberleſs Quotations from Conformable Authors therein made) publiſhed by a *Miniſter of the Church of* England, *as by Law Eſtabliſhed*, in the Year 1689. Some fierce *IDUMÆAN* would ſay, I am raiſing an *Army* of Moderate *Conformiſts* againſt his *Violent Party*. And yet I muſt preſume to Cite a few Lines out of the Author laſt mentioned: Says he, 'The *Cere-* 'monies are *Inutilia Cælo*, of little or no uſe 'for the *winning of Souls*. And I ſee not but 'that Prelate's Speech was truly Chriſtian,

'who

'who said, *We had rather lose a Ceremony than a Soul.* As is said of some Meats, *Neither if we Eat them are we the better, nor if we Eat not are we the worse*; so we are nothing bettered by these *Ceremonies.* And the Reason for the use of the *Ceremonies* ceaseth much; they were kept partly out of Compliance with the *Papists* to gain upon *them*, but now the *Papists* are harden'd by it, upbraiding us (as Bishop *Usher* said of them) *If our Flesh be not good, Why do you drink of our Broth?* And the *Conformists* (many of them) would think it hard to be *Silenc'd* for not Assenting to the *Perseverance of the Saints*, or any other the *Five Points*, according to the common Sense of our *Dissenting Brethren.* —— I shall conclude with the common Assertion of the *Reformed Churches*, That all *Churches* should labour as much as possibly may be, after *Apostolical Simplicity*, and fewness of *Ceremonies*, which they judge the safest, the purest, and the best; as *Peter Martyr*, *Bucer*, *Calvin*, *Beza*, *Zanchy*, and indeed almost all Good men affirm.

Lest my Reader should grow *weary* [and yet who can be *weary!*] of being entertain'd with too long a *Repetition* of the true *ELEUTHERIAN* Language, to be found in the Books of many *Conformable* Writers, I will only Extract a few Lines from *Two* more of those Writers, who yet have not prefixed their *Names* unto their *Works*; and it is a shame to the Nation, that men who write so *well*, should find it necessary,

for

for the avoiding of *Envy*, to write *Anonymously*.

It was in the Year 1690, that one Conformable Divine [whose Name, I hear, is Mr. *Graves*] Published a Discourse on the *Vanity, Mischief, and Danger of continuing Ceremonies in the Worship of God*: And now see what he says; 'If we by continuing the present *Terms of Communion*, drive People from us, the *Schism* will lodge at our doors, and we shall be the *Schismaticks*. They that for *Rites* labour to keep up our Animosities, make themselves Guilty of all the *Persecutions of former Times*; and God may charge upon them all the *Righteous Blood* that has been shed, from the Blood of *Abel* to the Blood of *Russel*; *Verily I say unto you, it shall be required of this generation.* —— There is no keeping up the Honour of the *Ceremonies*, except we *blind* the *People*, which is now impossible. —— Many of our own *Clergy* submit not unto them out of *Choice*, but as a *Burthen* from which they would gladly be delivered. —— As *Knowledge* increaseth, *Zeal* for *Ceremonies* will grow more and more *Ridiculous*. —— The Lords, the Knights of the Shires, and the Burgesses, know who are *fit* in their several Countries to be *Counsellors of Peace*, and *Healers of our Breaches*; and if *we* are unwilling to be *Peace-makers*, *they* may (if they please) make a *Law*, That the *Members of both Houses*, shall in their several Countries, chuse Three or Four Divines to sit in *Convocation* to offer unto

'them, what may ſettle the Peace of our 'Church. —— The *Church* would loſe no-'thing though all its *Ceremonies* were laid aſide. 'They are no more an *Ornament* unto the '*Church*, than the *Chains* of a *Galley* or a '*Priſon*, are *Ornaments* to the poor man that is 'laden with them. —— A Soul ſwallowed 'up in the Contemplations of the Infinite 'Majeſty of the Glorious God, may reckon 'theſe impoſed *Fooleries*, no better than the '*Fools-Caps* and *Coats* which Perſecutors did put 'on the Saints of God; they may be valued 'by formal *Dead Chriſtians*, but the *Spiritually 'Minded* will look on them, as *Toys* fit only to 'Adorn *Hypocrites*. No man can ſhew any '*good* they have done, except it be *good* to 'maintain a *Corrupt Party* in Church and 'State, to the excluding a *Pious*, *Sober*, *Peace-'able*, *Diligent*, *Powerful* Intereſt. *Uniformity* 'is *Deformity*, and Confuſion, when men ap-'point *other Terms* of Miniſterial Service and 'Church-Communion, than are preſcribed in '*God's Word*. —— The good Temper, Wiſ-'dom, Diligence, Faithfulneſs, and Courage 'of God's Servants, hath been uſeful to Man-'kind; but a *Carnal Faction of Chriſtians*, be-'ing hurried by a mad Zeal for little things, 'have oppreſſed theſe *Benefactors*, ſtained the 'Glory of the Nation, beaten down the 'Rents of Lands, diſcouraged Induſtry, de-'ſtroyed Trade, and brought the moſt Illu-'ſtrious *Iſland* in the World, unto a low ſtate. '—— The making *unneceſſary Terms* of Mi-'niſterial Service, which Chriſt never enjoin-'ed,

'ed, is an Invaſion of his *Kingly Office.* —— 'Inſtead of keeping out *Burning and Shining* '*Lights*, we had need *Trim* ſome of our own, 'which give but a *faint Light*, if any at all. '—— The moſt Learned *Divines*, and the 'Wiſeſt *Stateſmen* in the World, are but 'Bunglers when they take upon them to add 'unto *God's Worſhip* what he hath not appoint-'ed. —— With theſe Inventions *Heathens* and '*Atheiſts* are habited like *Chriſtians* for the ſer-'vice of the *Devil*, to corrupt and deſtroy 'true *Chriſtianity.* —— Mankind hath for ma-'ny Ages been poſſeſſed and tormented with 'a *furious Spirit*, the *Devil* of *Impoſitions*; it 'will never be well till this *Spirit* is caſt out. '—— *Piety* hath been hid in Corners, re-'move *Stumbling-Blocks*, and it will come 'forth and appear in publick with all its Beau-'ty and Glory. —— The uſe of *Ceremonies* 'tends to the oppreſſion of the *Life* and *Power* 'of *Chriſtianity.* They are like *Painted Win-'dows*, which make a gaudy ſhew, but they 'much leſſen the *Light.* —— The *Carnal part* 'of the world is eaſily engaged for *them*, 'againſt *Holineſs*; and to ſuch a degree that '*ſerious Piety* hath been ſcoffed at, not only by 'the *Mobile*, but even the Tribe of the *Long* '*Robe* when engaged to be *Advocates for Impo-'ſitions.* —— Our furious *Bigots*, when they 'had quite trampled under foot the *Diſſenters*, 'they began a wild Carier againſt Piety and 'Sobriety in their *own Body.* The Removal 'of *Ceremonies* will take away the *Vizor* with 'which *Formaliſts*, *Hypocrites*, Wicked and

'Profane men, do cover themselves. The 'continuance of them in the Worship of 'God, will be a Gratification of the *Worst* of 'Christians, and a Grief to the *Best*. —— It 'cannot be proved, that *Ceremonies* in Wor-'ship ever did any *good*. —— In the *Refor-'mation* in the last Century, the *Pope* was dri-'ven hence in such haste, that he left some of 'his *Toys* behind him; these have continued 'too long among us, to the great disturbance 'of the Church. In the first *Reformation* we 'were cleansed from *Idolatry*; in the *next*, I 'hope, we shall go a *step further*. —— Let us 'not *Fight against God*; all dividing *Terms of 'Communion*, or of the Exercise of the Mi-'nistry, are the things to be removed in order 'to a *more perfect Reformation* of the Church, 'and to make way for a more holy and bles-'sed State; which may be at hand, if by our 'perverseness we do not put away this happi-'ness from us: *God is doing this Work in the 'World*; it *shall go on*, though we perish by 'our foolish Obstinacy. —— *All* the Pious, 'Sober, and Moderate Clergymen are for an '*Union*; the rest are, some of them, *Dignifi-'ed Drones*; these fear Contempt if more 'diligent Labourers are admitted into the 'Church. Some are *Learned*, but are infla-'med with a *Pharisaical Zeal* for the *Form of 'Godliness*, denying the *Power* thereof: Some 'are *Debauch'd*, and fear the *severe Correction* 'that is due unto them: Some are departed 'from our *Doctrine*, and fear (*here the Shoe 'pincheth*) that their *Errors* will be exposed by

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'the Acceſſion of ſuch an *Orthodox Intereſt*, as the 'Body of the *Presbyterians*, who are firm to 'the *Doctrine* of the Church of *England*: 'Some are ſo *Sottiſh*, that they act their part 'very ill, and would be undone if their *Tools* 'were taken away: All our Sticklers are *Tan-* 'tivees for their own Humours, and care not 'what becomes of our *Religion*, *Laws*, and *Li-* 'berties. —— Though by the *Act of Indul-* 'gence, the *Inſtruments of Perſecution* are ſtruck 'out of the hands of *Perſecutors*, yet we may 'be ſtill guilty of *Perſecution*, if we continue 'thoſe things that armed Evil men againſt the 'People of God. —— He requires you to 'Pray unto the Lord of the harveſt, that he would 'ſend forth more labourers into his harveſt; and 'you keep away many worthy *Labourers* from 'his Work, becauſe they cannot comply with 'Terms that he never appointed. ——

Thus he.

It was in the Year 1693. That another *Conformable* Divine [whoſe Name as I am informed is Mr. *Snowden*] Publiſhed a Diſcourſe *for Abatement in Matters of Conformity to ſeveral Injunctions and Orders of the Church of* England. See what he ſays: 'Compulſion is a Quiver 'which affords many a ſharp *Arrow*, but ſuch 'as ſeldom hit the Mark. —— Yet we can- 'not go to the Houſe of God in Company: 'How happy were it if the *Partition Wall* were 'broken down, or ſo *wide a Door* made in it 'that we might go in and out; that every 'thing were *cut off* which *troubles* the Church,

'and which are as *Goads* in the Side, and *Thorns* in 'the Eye, of *Conscience.* The Convocation held 'in the Year 1640. speaking of the Custom of '*Bowing* in token of Reverence to God when 'we come in the *Place* of Publick Worship, 'says thus; *In the Practice or Admission of this 'Rite, we desire that the Rule of Charity pre-'scribed by the Apostle may be observed, which is, 'That they who use this Rite, despise not those who 'use it not; and they who use it not, condemn not 'them who use it.* (The like Liberty is left as 'to *Bowing* at the Name of *Jesus*). And I 'cannot understand, why the same *Latitude* or '*Charity* might not be granted in the other 'scrupled parts of *Conformity.* The Church (I 'am of Opinion) may thank her *Preferments* 'for the extreme Zeal of many of her Votaries 'in the case of *Conformity.* The Whore of '*Babylon* never wanted Pledgers, whenever she 'drank to them out of her *Golden Cup,* what-'ever *Abominations* 'twas filled with. —— Sup-'pose some of our Tackling should be rent, 'and Sprucery sullied, yet it were a Misfor-'tune no way comparable to that of dashing 'the *Ship* against the *Rock.* And what *Ship-'wrack* the Storms which some *Zealots* a-'mong us are ever upon the least Alteration 'of that *Rigging* (though upon the justest 'Reasons) raising, may occasion, God only 'knows, if he that stills the *Raging of the Sea,* 'does not quiet the *Madness of the People.* —— 'Why might not things be so tempered, that 'the Church of *England,* by hearkening to 'some *Terms* of accommodation, and making a

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'Rebatement of *Disputable Things*, and (all along) offensive *Rites* and *Ceremonies*, become more enlarged, and settled upon a firmer *Basis* and more *tried Foundation*? Although I have some good reason to know, and *believe* (and *therefore do I speak*) that many of our Dissenting Brethren be of *Mephibosheth*'s mind, That if the *Protestant Religion* may be secured, the *King* and *Kingdom* setled in Peace, they are contented the *Ziba*'s should *take all*; they grudge not at their *Preferments* and *Dignities*. —— But why should we *envy* our *Brethrens* sitting at the *same Table*, when we have all the *same Faith*, the *same Father*, the *same Baptism*, and the *same hope of our Calling*? Or, Is there no regard to be had unto the *tender Consciences* of *Conformists*, who rather than violate the *Peace*, or break the *Unity* of the Church, have a *long time laboured under an heavy burthen*? I wish there may not be the same reason to believe now, what a Reverend Doctor and Dignitary of the Church hath some Years since declared unto the World, *That they seem resolved to break all in pieces, and hazard our Religion, and let these sad effects, our Divisions, still continue, than to abate their Rigour in Imposing, what they may Lawfully Alter and Abolish.* The *Old Leven* could not be *purged out* all at once; and therefore several of the greatest Prelates in Queen *Elizabeth*'s Days endeavoured to proceed in that work; but *Satan hindred them*; and, *he that hath let, still lets*; yea, that *Mystery of Iniquity will*

'*work, till it be taken out of the way.* —— 'While our *Diſcipline* hath been very quick-'ſighted in matters of *Conformity* as to the 'ſmalleſt *Ceremonies*, it hath been comparative-'ly dull in hearing, and ſlow in ſpying the 'greateſt *Immoralities.* —— We ſhould all ſit 'under our *Vines* and *Fig-trees*, leading a '*peaceable and quiet life*, when once theſe *Apples* '*of Strife* (which, they ſay, grow upon a '*Tree* that is neither *Good* nor *Evil*) become '*Forbidden Fruit. Hæc ille* ——

Thus, *Reader*, I am ſo far from able to brag; with old *Epicurus*, of not having in all my Writings *Quoted* any *one* ſingle Authority out of any *Book* whatſoever, that (although I have not, as *Pineda* did in his *Monarchia Eccleſiaſtica*, Cited One thouſand and forty Authors) I doubt I have brought ſome *Quotations*, enough offenſive to ſome that have more of *Epicurus* than of *Jeſus Chriſt* in their *Divinity*; and that ſtick at nothing to maintain their *Eccleſiaſtical Monarchy.* But as Mr. *Samuel Bolde* (a *Conformiſt*) hath reported, That a *Church-Warden* having Preſented a Perſon unto the *Eccleſiaſtical Court*, one in the Court immediately applied himſelf unto the *Regiſter*, ſaying, *What do you mean? You'll ſpoil all; for this Gentleman is* O N E O F U S; *he will ſwear and be Drunk as well as the* B E S T O F U S: Say you ſo, quoth the Regiſter, *Then the Caſe is altered*; and immediately calling the *Church-Warden*, he told him, *he was a moſt impudent and villanous Rakehel to Preſent ſo worthy*

worthy a Gentleman, and chid him ſharply for it. Even ſo, when we *Nonconformiſts* meet with any man who deſires the *Reformation* of the *Church*, to be carried on by the *Rules* of the Lord Jeſus Chriſt, as the Bleſſed men that firſt *attempted* it, *intended* it; or, who carries the heart of a true *Engliſhman* in him, for the *Conſtitution* of the *State*, with the Principles which alone can maintain the late *happy Revolution*; or who is for *Government* without *Slavery*, in *Spirituals* or *Temporals*; we muſt be excuſed if we preſently cry out, *This is* O N E O F *US*; and though he may be a *Conformiſt*, yet make *bold* freely to Quote him as O U R O *W* N. For I do again ſay, the *difference* between us will, by a wonderful Work of Heaven upon the Nation, be quickly taken away; *Ridley* and *Hooper* will quickly *ſhake Hands*; and our *Brethren* [*for we are Brethren*] among the *Conformable* in the Church of *England*, will now *quickly* come to ſpeak the Language exemplified in the Citations thus made from *ſome* of them: They will ſpeak as the Learned *Crakenthorp* did for the *Puritans* in the former Age, *In Doctrinâ & Fidei Orthodoxæ profeſſione Diſcordia inter nos nulla; Hâc integrâ, in Ritibus & Diſciplinâ, Diſcrimen ferendum, utrique Scimus.* We are one in *Faith*, and it's no matter whether we be one in *Rite* or no. Yea, they will ſpeak it in ſo general and ſo prevailing a Note, That the *wicked who will be grieved at it, ſhall gnaſh their teeth and melt away*: Nor ſhall the Sons of *Procruſtes* be able to hinder this *Reſtoration* of Man-

Mankind unto its *Liberty.* That part of the *English Nation* which values its true *English Liberty* (for which, if *the Heavens were Parchment, and the Seas were Ink,* as the *Rabbi* says, they would not suffice to write the just Praises of God), I say, that part of the *English Nation,* will not much longer permit the truest Friends of *English Liberty* to be suppressed, Abused, and Incapacitated, merely to please the Humours of a *Faction,* who have always done all they can to betray that *English Liberty.* A glorious King will set himself to put an *effectual stop unto the Profanity and Immorality which have depraved the Kingdoms*; and he will unite the *Best People in the Nation,* to assist that Best of Undertakings. A Senator invited *Augustus Cæsar* unto a Feast; whereto as the Emperor was coming, he heard an horrid cry of a wretched man, whom he saw a Company dragging after them: The Emperor demanding the cause of that Violence, it was answered, *Their Master had Condemned him to the Fish-ponds for Breaking a Glass which he set a high Value upon*; whereupon he Commanded a stay of the Execution, until he arrived at the House of the Senator; where the Senator shewed him a Room well furnished with *Glasses,* whereof he Valued some at the *Price of a Province*: The Emperor saw they were *pretty things,* but he saw that they were likely to be the cause of abundance of Mischief, and therefore uttering that Expression *Better all these perish than one man,* he presently *broke them all to Pieces.*

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Our *Cæſar*, and the moſt powerful Friends of our *Cæſar*, will ſhortly paſs the like righteous Doom upon thoſe *wretched things*, which by being made *the Terms of Communion*, have really proved *the Grounds of Separation* between the *Beſt People in the Nation*. Such they have *really proved*, and ſuch they will *ſtill*, and *ever* prove, until Men are ſo *Wiſe* and *Juſt*, as to take them away: For 'tis truly obſerved by a Perſon of no mean *conſideration*, and of ſome *Conformity* too, *That ſhould the Nation be at once emptied of one whole Generation of Nonconformiſts, ſo long as the reading of the Bible is ſuffered, another will unavoidably and immediately ſpring up.* But when this *Day of Coalition* ſhall come, it will bring on the moſt glorious Times that ever aroſe upon the *Engliſh Horizon*; and as the *Curſe* of our JESUS will fall, as it hath already fallen, upon the Perſons and Houſes of them who have aſſay'd the rebuilding of the *Old* Romiſh *Jericho*, which hath been ſo far there demoliſhed; ſo in the room thereof there ſhall be introduced a *New Jeruſalem*. THEN, *the Dukes of Edom ſhall be amazed*. And that in this Expectation alſo, I may not ſeem carried away with mere *Fanaticiſm* and *Enthuſiaſm*, I will take the leave to make one Quotation more from a *Conformable* Divine: 'Tis Dr. *Drue Creſſener*, who in the Year 1687. upon the Occaſion of the late King's *Declaration* for *Liberty of Conſcience*, wrote the following words: *The preſent Revolutions, I look upon to be the beginning of the Preparations for the Univerſal Kingdom of Chriſt upon the Earth. Whatſoever*

ſoever others may intend or deſign by the Liberty of Conſcience, *I cannot believe that it will ever be recall'd in* England *as long as the World ſtands. The next Year ſeems in all probability to be a Year of Wonders, for the Recovery of the Church. —And I ſend you the News of a continual Increaſe of the flouriſhing State of the Church very ſhortly to begin, and to continue unto the End of the World.* In fine, As the firſt pretended *Statute* that ever was in *England*, for the *vexing* of Chriſtians on the account of Religion, by the colour whereof the *Biſhops* committed great Oppreſſions and Cruelties, was one that never paſs'd the *Houſe of Commons*, but the *Houſe of Commons* in the next *Parliament*, with the concurrence of the *King*, vehemently proteſted againſt it, albeit the then *Biſhop* of *London*, with the help of the other *Prelates*, found a way unjuſtly to ſuppreſs and conceal the *Revocation* of that pretended *Statute*; ſo it may be hoped our Lord Jeſus Chriſt will bleſs the Nation with *Parliaments* that ſhall reſtrain a *Corrupt Clergy*, not only from *vexing* of Chriſtians on the account of *Religion*, but alſo from ſtopping any more the progreſs of *Religion* in the Nation. THEN, *Thus ſaith the Lord God, concerning* EDOM; *The pride of thine heart hath deceived thee; thou whoſe habitation is high, that ſaith in his heart, Who ſhall bring me down to the ground? Tho thou exalt thy ſelf as the eagle, and tho thou ſet thy neſt among the ſtars, thence will I bring thee down, ſaith the Lord.—— Saviours ſhall come upon mount Zion, to judge the mount of Eſau, and the kingdoms ſhall be the Lords.* What ſhall I ſay? The

Spirit.

Spirit of Chriſt ſent forth at the *Reformation*, an *Hundred and fourſcore* Years ago, carried back ſome Advice, That the *Deluge* of Popiſh Ignorance, and Wickedneſs, and Wretchedneſs, was *abated from off the earth.* But that *Spirit* is going to be again ſent forth, and it will remain here, without leaving this woful World, as it hath heretofore done; for behold, *The face of the earth will quickly be dry before it.* Then the *Spirit of Chriſt* ſhall no longer be remarkably diſtinguiſh'd from the *Spirit of the Church*; and *Luther*'s Complaint ſhall no more be made, *Sunt nunc homines, magis vindictæ cupidi, magis avari, magis ab omni miſericordiâ remoti, magis immodeſti, & indiſciplinati, multoque deteriores, quàm fuerunt ſub Papatu.*

§. 13. Indeed thoſe Diſpenſations of Heaven that ſhall bring on the *Reformation* and the *Reſurrection* of the *European* Churches, can be no other than *Conſtellations* of *Miracles.* But fear not, O ye Diſciples, whoſe *Faith* is almoſt ſunk in the Storms which threaten to overwhelm that *Bark* which hath the Intereſts of One infinitely greater than *Cæſar* in the bottom of it: An *Age of Miracles* is now dawning upon the World; and

Fluctuat, at nunquam mergitur illa ratis.

Proper *Miracles* were continued in the Church of God, for Two or Three Hundred Years together, even until the *Antichriſtian Apoſtacy* was come on to ſome extremity. And whether there

there may not be a Return of those *powers of the world to come*, when the *Apostacy* shall be over, is known unto the *Lord of that world.* Such *Miracles* have been lately wrought, more than two or three of them, in the City of *London*, as well as elsewhere: Persons who have had their *Limbs* miserably disjointed, Persons that have had inveterate *Palsies*, incurable *Fistulaes*, desperate *Leprosies*; these Persons, as they have been reading the Ancient *Miracles* of our Lord Jesus Christ, the *Spirit* of Christ hath wonderfully given them the *Faith* of his doing the like for them; and behold! they have to the astonishment of Mankind, been by the like *Miracles* perfectly and presently recover'd out of all their Maladies. If the Relations and Evidences that we have of these *Great Things* had not been inconteſtable, I would not have mention'd them: Now say I, *That the Lord's Name* (that is, *his Christ*) *is near, his wondrous works declare.* I make no doubt that these may be *Symbolical* Representations and Exhibitions of the *Great Things* which the *Miraculous* Providence of our Lord Jesus Christ is going to do for his People in the World. After a very deliberate Meditation and Inquisition upon the Divine Oracles, and after utmost Application to those Methods by which one may arrive to any *understanding in the Times*, I do humbly affirm, That we may *understand by Books* the *Number of Years* allotted for the Church's lying under its *Desolations*, to be very near unto its Accomplishment. And this *Book* of mine does now appear among

you,

you, ye faithful People of God, with *Good Tidings of great Joy*, even the *Tidings* of a REVOLUTION and a REFORMATION *at the very Door*, which will be vaſtly more *wonderful* than any of the *Deliverances* yet ſeen by the Church of God from the beginning of the World. Yea, if this *Book* were capable of carrying the Advice as far as the Voice of the *Seventh Apocalyptical Trumpet* (which we may be ſure muſt *ſound quickly*) ſhall be extended, it ſhould carry this Advice, *The Kingdom of God is at hand.* The preciſe *Year* for the great *Revolution*, I do not pretend ſo much as to *conjecture*; but that the *Time is at hand*, I venture to utter as a thing beyond *Conjecture.* We all know, *Glorious things are ſpoken of thee, O thou city of God!* I ſay not that theſe things will come on without ſuch horrible Commotions, and Concuſſions, and Confuſions, that *mens hearts every where ſhall fail them for fear, and for looking after thoſe things which are coming on the earth.* The mighty *Angels* of the Lord Jeſus Chriſt will make their deſcent, and ſet the World a *trembling* at the Approaches of their Almighty Lord: They will *ſhake* Churches, and *ſhake* Nations, and *ſhake* Empires, and *ſhake* mighty Kingdoms, and *ſhake once more not Earth only, but Heaven alſo.* And the *Great SWORD* foretold by *Lactantius*, to *fall from Heaven to Earth*, when the *Lord of the Celeſtial Armies is at hand*, will fill both Pages of all *Gazettes* with *Armies*, and *Campaigns*, and *Sieges*, and horrendous Deſolations. But this is to be expected, That

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the *Day is at hand*, when *the kingdoms of this world ſhall become the kingdoms of our Lord, and of his Chriſt:* Even the Day when *Rome*, with all its *Unreformable* Adherents and Supporters, will not only ſee fulfill'd the Prophecy of her own *Iriſh Malachi, Civitas Septi-collis diruetur, & judex tremendus judicabit populum ſuum*; but ſhall alſo ſuffer all the *Plagues* threatned her *in a more ſure word of prophecy.* And ſhall not an early and an happy Share in the *Holy Changes* that are coming upon the World, be enjoy'd by *Great Britain*, the Iſland which was irradiated with the Goſpel of our Lord Jeſus Chriſt, ſeveral Years before the chiefeſt Pretenders of St. *Peter*'s being at *Rome*, durſt propoſe his Arrival there, even according to the Aſſertion of the Ancient *Gildas*, *Tempore ut ſcimus ſummo Tiberii Cæſaris, Radios ſuos primum indulget, id eſt, præcepta, Chriſtus:* We know Chriſt granted his *Rays* to this Land firſt, in the latter end of *Tiberius Cæſar*, whoſe laſt Year was the *Thirty ſeventh* of our Lord? There is no little *reaſon to be given for ſuch an hope.* The Omnipotent Lord Jeſus Chriſt, who manages the *Iſles as a very little thing*, even as a Man does the *Spittle* in his Mouth [for ſo the *Seventy* render that Paſſage] giving it whatever *Turn*, and whatever *Caſt* he pleaſeth, hath marvellous Things to do in *Great Britain*; yea, upon thoſe *Iſlands* his *people ſhall renew their ſtrength*; and the unreaſonable and Schiſmatical TESTS that have enfeebled them, will be taken off. Now as *Judas Maccabæus*, after the Prophanation of the *Moſaical* San-

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ctuary by *Antiochus* [who ſome ſay was the *firſt* that ever invaded *Liberty of Conſcience*, and I add, a *Type* of the *Laſt*;] for *Twelve hundred and ſixty* Natural Days, then ſpent *Thirty Days* in the *Purification* of the Temple, and ſpent *Forty five* Days more to prepare all things for the *Dedication* of it; ſo 'tis not improbable, that when the *Twelve hundred and ſixty Years* of *Antichriſt* are out, there may go ſome Years to *ſweep* and *cleanſe* the Church of many *wrong things* that are crept into it; and then comes the *End*, which *bleſſed is he that waits and comes unto.* But the Days of *Purification* are haſtning upon the Church, wherein the *Temple* will be *ſwept* and *cleanſed* from the things that have hitherto defiled it; and tho' there ſhould then be found in *England* particularly, any conſiderable Perſons guilty of *Jerom*'s fault, who undertook the Patronage of the Abuſes in the beginning of the *Fifth Century*, againſt which *Vigilantius* appeared, and who beſtow'd the name of *Dormitantius*, with other baſe and bad Language upon that *Man of God*; yet ſuch *vigilant* Servants of God, as become vigorous *Reformers* of the Abuſes now prevailing, ſhall be gloriouſly proſpered. Sirs! You are not now to be diſcourag'd with an *Abi in cellam*, *& dic*, *miſerere mei Deus*: 'Tis *Time* for you to be at work, even at the Work of *publiſhing* to the Church of God, thoſe Principles of Evangelical *Truth*, whereto it ſhould be more *conformed.* Let the *Witneſſes* of our Lord, who have hitherto been Preaching under the *Croſs*, now ſet themſelves to extraordi-

nary *Prayer*, with *Fasting*, like the Devotions of *Daniel* before the Lord; and in the solemneſt way often reſigning themſelves up to the *Holy Spirit* of God, that being poſſeſſed by him, they may be fitted for, and uſed in the moſt eminent *Services:* Let them *then* ſtudy what *Services* they would have the Lord Jeſus Chriſt at his coming, find them engaged in. You are going to drop off your *Sackcloth*, ye *Elijahs*; the *Old Cloaths* of the *Wilderneſs* will be taken from you ſooner than you are aware; and you ſhall have the *garment of praiſe for the ſpirit of heavineſs.*

If *Luther*, with the other *Heroes* of his Time, had been apprehenſive that the *Time appointed* for making better and hotter Batteries than thoſe which *Huß* and others had an Hundred Years before made upon the *Romiſh Babylon*, was come on, what *Security* would have been added unto their *Magnanimity*?

Eſt ventura Dies, Romæ quæ ſubruat Arces;
Jam quaſſæ nutant Turres, Lapſumque minantur.

The Conformists Reasons for hearing and joining with the Nonconformists.

1. THE same Reasons which oblige Persons to hear and join with us, oblige us also to take all Opportunities of hearing and joining with the Nonconformists, they being Ministers of Christ, having due Call and Authority from him to preach the Gospel. The Church hath real need of their Labours, their Ministry is hated by Satan and his Instruments; they are duly subject to the higher Powers, and are protected by the Law of the Land in the course of their Ministry, and are a considerable part of that same Church of *England*, which His present Majesty under God is Supreme Governor of, according to the old Oath of Supremacy, and the 37*th* Article of the Church of *England*.

2. Those Words of our Saviour's take place here; *He that is not against us, is on our part*, *Mark* 9. 40. The Nonconformists *really* are not against us, therefore they are on our part. The Scope and Drift of their Ministry is to

win Souls, not to this or that Sect, but to Christ; to teach them their Duty to God, and to His present Majesty, as sole Supreme under God, and the common Center of Catholick Unity in these Nations. They are truly tender of our Ministry, rejoice in our Labours, and in the Gifts and Graces of able and faithful Conformists, rebuke Backbiters and Vilifyers of our Ministry; and as they have opportunity, some of them hear and join with us and our Churches.

3. In the time of the late King *James* the Church of *England* did confess its Error in being severe to the Nonconformists. This is plain from a certain Pamphlet published in the late King's Reign, entituled, *A Letter to a Dissenter, upon occasion of his Majesty's late gracious Declaration of Indulgence.* The Words thereof, *page* 8. are these following; *The Church of* England *convinced of its Error in being severe to you; the Parliament, whenever it meeteth, will sure be gentle to you: the next Heir bred in the Countrey which you have so often quoted for a Patern of Indulgence: A general Agreement of all thinking Men, that we must no more cut our selves off from the Protestants abroad, but rather enlarge the Foundations upon which we are to build our Defences against the common Enemy; so that in truth all things seem to conspire to give you Ease and Satisfaction,* &c. This is to be looked upon as the general Sense of the Conforming Nobility, Gentry, Commonalty, and Clergy, in the time of the late King's Reign: for so really it was, as is well known. Now here

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the Church of *England* doth confeſs its Error towards the Diſſenters, and to have erred not in ſome ſlight and trivial Matters, but in Matters touching the Foundation; and ſees a neceſſity of enlarging its Foundations, and conſequently of taking in the Nonconformiſts, and making them conſtituent Parts of the Church with her ſelf. Either then the Nonconformiſts are upon one and the ſame Foundation with our ſelves, or they deſerve to be; and it is through no fault of theirs that they are not: Being upon the ſame Foundation, we cannot be againſt their Miniſtry and Meetings, but we muſt needs be againſt our own, and overthrow the Common Proteſtant Cauſe, Religion, and Intereſt in this Nation, and conſequently in all other Nations and Countries, what in us lies; and in being for their Miniſtry, we are for our own.

4. Theſe Scriptures ſet together, prove it a Duty, *viz. Hear, and your ſoul ſhall live,* Iſa. 55.3. *Where two or three are gathered together in my name, there am I in the midſt of them,* Mat. 18.20. *I charge thee before God and the Lord Jeſus Chriſt, preach the word, be inſtant in ſeaſon, out of ſeaſon,* 2 Tim. 4. 1, 2. *Though I be free from all men, yet have I made my ſelf ſervant unto all, that I might gain the more: And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Chriſt) that I might gain them that are without*

law: To the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some: And this I do for the gospel's sake, 1 Cor. 9. 19, 20, 21, 22, 23.

5. The *Communion of Saints* is a principal Part of the Catechism, and of the common Creed of *Christendom*; it is a Fundamental in true Religion, most frequently repeated in all Conforming Congregations. Now we do not duly believe and practise this Fundamental, unless we hear and join with the Nonconforming Brethren in the Word, and Prayer, and Sacraments, as we have Call and Opportunity, they being visible Saints, and there being nothing in their way of Worship, but what is either laudable or tolerable: God doth own and approve their Ministry and Meetings, and is graciously present with them.

Objections Answered.

Obj. 1. The Dissenters refuse Subjection to the Governors of the Church of *England*, and therefore it cannot be safe for us to hear and join with them. *Answ.* This is plainly not true; for under God His present Majesty is sole Supreme Governor of the Church of *England*, ruling all Estates according to Laws enacted by common Consent in Parliament; witness the old Oath of Supremacy, and the 37*th* Article of the Church of *England*, in these words, *The King's Majesty hath the chief Power in this Realm of* England, *and other his Dominions.*

Dominions. Unto whom, the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all Causes doth appertain, and is not, nor ought to be subject to any Foreign Jurisdiction. The Dissenting Ministers generally subscribe this Article; and it is notorious that they are duly subject to His present Majesty, pray heartily for him, pay Taxes, bear all legal Charges, and are more upright and cordial to the present Government, than many of the Conformists are. If you deny His present Majesty to be chief Governor of the Church of *England*, you then bring in the Papacy, and unhinge the Government.

Obj. 2. Though the King be Supreme Governor by the Sword, yet Bishops are Supreme Governors of the Church of *England* by the Word. *Answ.* Bishops have no Authority but what is ministerial and subordinate, and therefore they cannot be Supreme Governors: They are under Law to God, and they are under Law to the King as God's Vicegerent. If you suppose them Supreme Governors of the Church of *England*, you suppose them Popes, that is, Antichristian Prelates, exalting themselves above God, and above the King his Vicegerent. *Abiathar* the High-Priest was not Superior to, nor Co-ordinate with King *Solomon*, but his Subject, and therefore for his Crime was justly deposed by him, and *Zadock* put in his room.

Obj. 3. The Dissenting Ministers have not just and valid Ordination, as being Ordained by meer Presbyters without a Bishop. *Answ.* God hath no where declared that there cannot be just and valid Ordination without a Bishop, and therefore the contrary Doctrine must needs be Erroneous. Accordingly all true Protestants own and approve Ordination by Presbyters without a Bishop, (as is used in the *Dutch*, *Helvetian*, *French*, and *New-England* Churches) to be just and valid, and not defective in any thing absolutely necessary. The Church of *England* doth not allow the Ordination of Presbyters by a Bishop only, without the presence and concurrence of co-assistant Presbyters, who do equally Impose Hands with the Bishop: And the Presbyterians do not allow Ordination by all Presbyters promiscuously, but only by Senior Presbyters, such as for their Age, Experience, Gravity, Wisdom, Ministerial Ability and Fidelity, and exemplary Vertues, are Heads and Chief Men among them, and a kind of Fathers to the Younger Sort, The principal thing in a Minister of Christ, is not External Ordination, but Ministerial Ability and Fidelity; External Ordination is not principal but subservient: And where is Ministerial Ability and Fidelity, with the consent and liking of the People, and the protection and countenance or permission of the Magistrate, with Imposition of Hands, and Fasting and Prayer by Senior Ministers of known Wisdom, Gravity,

ty, Piety, and exemplary Vertue and Ability; either this is just and valid Ordination, or there is no such thing as Ordination, neither can it be declared what it is. Now this is the Ordination in use among the Dissenters. And indeed able and faithful Presbyters are, according to Scripture-phrase, Bishops; *Acts* 20. 17, 28. *Phil.* 1. 1. 1 *Pet.* 5. 1.

Obj. 4. We who are Conforming Ministers cannot hear and join with the Nonconformists without breach of our Oath of Canonical Obedience to the Ordinary. *Answ.* That Oath binds us but to obey the Ordinary in things lawful and honest: And to hear and join with the Nonconformists as we have opportunity, is neither against Law nor Honesty, but rather laudable, pleasing to God, profitable to the Soul, and the true way of Peace. The Ordinary is not Supreme, but an Officer appointed by the King and State touching Church-matters, he is under Law to God, and to the King and State: If he enjoin or forbid us any thing contrary to Law, we owe him no Obedience. Our Oath to him binds us to no new Duty, but only binds us more strictly to do what we had been bound by the Law to do, in case we had not taken that Oath. The same Supreme Authority which makes the Ordinary, and gives him limited Power over us, doth declare in the Preamble of the late Act for Toleration, that the Liberty now enjoyed by the Nonconformists, *may be an effectual means to unite His Majesty's Protestant*

testant Subjects in Interest and Affection. Now our hearing and joining with the Nonconformists, is a countenancing of them, and of their present Liberty, and consequently it tendeth to the Union of Protestants in Intereſt and Affection, in the Judgment of the King, and of both Houses of Parliament, and consequently of the Ordinary himself; for by the Ordinary is meant the Bishop of the Dioceſs, who is one of the House of Lords, and so hath a hand in making the Law. How can we disobey the Bishop by hearing and joining with those Men, unto whom the Bishop himself, as a Member of the House of Lords, doth by his consent to the Act of Parliament, give free Liberty, as an effectual means of uniting Protestants in Intereſt and Affection, and exempteth them from all Penalties, and from being prosecuted in any Ecclesiastical Court, for or by reason of Nonconforming to the Church of *England?*

Obj. 5. The Nonconformists are against all Church-Government by Bishops; and there can be no Church without a Bishop. *Answ.* The Nonconformists are not against all Church-Government by Bishops, for they have long desired that famous Archbishop *Usher*'s Model of Church-Government by Bishops and Presbyters might be established among us. But hitherto they could not obtain it, for there are a Party of Men in the Nation, some Clergy and some Laity, by Pro-

Profession Protestants, whom the Piety and Moderation of such Bishops as Bishop *Usher* and Bishop *Hall*, doth greatly offend, and can by no means please. A limited Episcopacy the Nonconformists generally are not against; try and see if they will not accept and willingly Conform to Archbishop *Usher*'s Model. That there may be a Church without a Bishop, is plain from the *Dutch*, *Helvetian*, Protestant *French* Churches, and those in *New-England*. There is also the universal Church on Earth, and yet no one universal Pastor and Bishop on Earth. The Pope indeed claims to be so, but for that he is by Protestants justly charged with Antichristian Pride and Ambition. There is also the Church of *England*, as comprising all the Christian People in *England*; but no one Man is universal Bishop to all the Christian People in *England*, nor are all the Bishops put together Governors of the Church of *England*, but they are subject to the King, and Governed by Laws made by the King and Parliament, as hath been declared; and therefore it is not true that there can be no Church without a Bishop. The Church consisteth by Christian Faith, Hope, and Love, not as exclusive of Pastors and Ministers, but as supposing and including them as God's Instruments for begetting and finishing these heavenly Graces: And nothing hinders but that able and faithful Presbyters may be instrumental in God's Hands for begetting and finishing these heavenly Graces in thousands of Souls, yea and much better than

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some Bishops, such as either cannot, or will not Labour in the Word and Doctrine; Popish Bishops, who are Idolaters, and such other as seek themselves and not the things of God.

Obj. 6. The Nonconformists have no Ceremonies in their way of Worship. *Answ.* Yes, but they have two Ceremonies of God's own Ordaining, Baptism and the Institution of Bread and Wine; and if God had not thought these two enough, he could easily have Ordained more; but he thought good to Ordain no more, and it must needs be a wise and safe way to keep to God's Ordinance.

Obj. 7. The Nonconformists have no publick Liturgy, that is, no stinted Form of Publick Prayer and Administration of Sacraments. *Answ.* You will give the Minister leave to chuse his Text, and compose and methodise his Sermon; Why can you not also leave him to perform the other part of Ministerial Office, respecting Prayer, Thanksgiving, and the Sacraments, by a stinted Form or not, as he himself is best able and thinks most meet? If his Words be grave, sound, scriptural, pious, suited to common Edification, though not to each ones Fancy, your Duty is to mind your Heart, to purify that from Pride and carnal Prejudice, and evil Thoughts, and affectionately to concur and join in all the Service, and be thankful. It is very desirable that all Ministers were of such Abilities, and

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at all times so prompt and full, as to need no stinted Form in publick; let those who are so able, not be abridged of their Liberty beyond their own Choice and Christian Prudence. The Nonconformists keep to Christ's own Words in the Act of Baptism, and they recite the Words of Christ touching the Lord's Supper, and they keep to a stinted Form in Singing Psalms, and they read God's own Word in their Assemblies; and if they be able to Preach, they are able to Pray, and to suit their Prayer to the Edification of that People over whom they are set, and to whom they Minister. And therefore this can be no just Exception; they think they have much more reason to except against our way, as being too much in stinted Forms.

Obj. 8. We who are Conformists, cannot hear and join with the Nonconformists without condemning our own way. *Answ.* It doth not follow, that because our Way is good, therefore their Way is not good; for as to external Modes, and Forms, and Things circumstantial, Sister-Churches, and Neighbour-Congregations may differ, and yet both be good and lawful. Twenty Ministers at the same time in distant Congregations may hit upon the same Text, and deliver the same substantial Doctrine, and yet their Words and Method and Composure may wonderfully vary, and all may be good and useful, and God more glorified by such Variety, than otherwise. Most conforming Congregations have

have no Organs; some have; must therefore one of the two necessarily be bad and damnable? The Churches in *Holland*, the Churches in *Helvetia* and *Geneva*, the Churches in *Denmark*, and in *New-England*, the Protestant *French* Churches, have different Ways, and Modes, and Forms, as to external Worship. If one be good, must we therefore condemn all the rest as sinful? What is sinful and forbidden by God, we may in no wise conform to; but what is neither precisely commanded, nor precisely forbidden by God, may be done or not done, according as Christian Prudence shall dictate to be most convenient: In such Cases and Matters we are after the Example of St. *Paul* to be all things to all Men; and if we come to an Episcopal Church, do as they do; if we come to a Presbyterian Church, do as they do; according as *Ambrose* advised *Augustine*, *Ad quamcunque ecclesiam veneris, ejus morem serva, si, &c.* To what Church soever thou shalt come, observe its way and manner, if thou wouldst neither offend others, nor have others to offend thee.

Obj. 9. If the Nonconformists will preach in the Church, I will readily hear them; but to hear them in Barns and private Houses, and the like places, I will not, I am against it. *Answ.* We cannot follow a better Pattern than Christ: Now he preached not only in the Temple and Synagogue, but in private Houses, and sometimes upon a Mountain, and by the Sea-side out of a Ship, the People standing upon

upon the Shore; and he never declined Preaching to more or fewer in any convenient place ſuitable to the Occaſion. The places in which the Nonconformiſts preach, ſome of them are goodly Edifices, ſome of them are publick Chappels, the meaneſt of them are not naturally indecent, they beſt ſuit with their Circumſtances; and God being graciouſly preſent with them, the places where they aſſemble muſt needs be *the Houſe of God, and the Gate of Heaven*, Gen. 28. 10, to 18. Get them free leave to exerciſe their Miniſtry in the Churches, and they will willingly quit their Barns and other places; but if you exclude them from the Churches, you neceſſitate them to preach in other places; and by valuing the Word for the ſake of the Place, rather than the Place for the ſake of the Word, you declare that indeed you do not truly value God's Word. As it was no Shame to Chriſt to be born in a Stable, nor to his Virgin-Mother, becauſe it was not their Sin but their Calamity, but all the Shame was to thoſe that thruſt them into the Stable: ſo it is no Shame for God's Miniſters and People to worſhip him in a Barn, when they have no fitter Place to worſhip God in; but the Shame is to thoſe that might allow them better Places to worſhip God in, and will not, but thruſt them into a Barn, and then make that a Cloak for their not hearing and joining with them.

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Obj. 10. There is no need of the Nonconformists Preaching, it doth more hurt than good, it may better be spared, the Conformist Ministers are full enow for the People of this Land. *Answ.* I confess that if all Places throughout the Nation were supplied by able and faithful Conforming Ministers, as some are, there would not be such need of the Nonconformists Preaching as now there is; but it is manifest to all discerning and impartial Christians, that though there is no want of Ministers, yet there is great need of able, holy, powerful, painful and exemplary Ministers in all the Dioceses of *England*; and pious Conformists and Nonconformists Ministers have need of each others Labours, and the more humble and faithful they are, the more sensible of it. Never to this day did the Church over-abound with able and faithful Preachers, nor will to the end of the World, while the Followers of *Cain* and *Abel* remain in the World, and many are called, but few chosen. Good Bishop *Hall* would use to say, You may as well complain of too many Stars in the Firmament, as of too many good Preachers in a County.

Obj. 11. The late Act of Toleration doth only tolerate the Nonconformist Meetings, it doth not approve them. *Answ.* It is plain from the Preamble of the Act, that it permits them as *an effectual means to unite their Majesties Protestant Subjects in Interest and Affection*; and therefore

fore it must needs approve them. For nothing that is not good and laudable, and worthy to be approved, can be an effectual means of uniting Protestants in Interest and Affection; so that the Nonconformists have as true Right to their places by the Law of the Land, as the Conformists have to theirs, they are both alike under His Majesties Protection, and do alike stand or fall with Him and His Government; their Religion is one, they have the same common Enemy, and are like to be happy or miserable, strong or weak, according as they unite in God and His present Majesty, or do not unite.

Obj. 12. The Dissenting Meetings are not true visible Churches of Christ. *Answ.* The 19th Article of the Church of *England* declares *the visible Church of Christ to be a Congregation of faithful Men, in which the pure Word of God is preached, and the Sacraments be duly ministred according to Christ's Ordinance, in all those things that of necessity are requisite to the same.* Now the Dissenting Meetings are visibly such Congregations, and therefore it is impossible that they should be heretical, schismatical, and lacking in any thing necessary to the being of true visible Churches of Christ. If we deny them to be true visible Churches of Christ, we shall not be able to prove the Conformist Churches true visible Churches of Christ; for my part I am not able, and I despair to see it solidly and scripturally proved by any other.

Obj. 13. Conforming and Nonconforming Churches are contradictorily oppoſite, as Light and Darkneſs, Chriſt and *Belial*, Heaven and Hell, and therefore both cannot be true Churches. *Anſw.* Such as conform to God's Word, and ſuch as do not conform to God's Word in the Subſtance and Foundation of Religion, are contradictorily oppoſite, as Heaven and Hell, the Church of God and the Synagogue of Satan; but they who equally conform to God's Law in the Subſtance and Foundation of Religion, and differ but about circumſtantial things enjoined by Man's Law, though really and for the main they be both Conformiſts, yet verbally and *ſecundum quid* they differ as Conformiſts and Nonconformiſts; therefore the grand difference is not between Conforming and Nonconforming Proteſtants, but between godly and ungodly Proteſtants, whether Conformiſts or Nonconformiſts. As for godly Men Conformiſts and Nonconformiſts, they can bear with one another, and rejoice in each others Labours, and ſincerely though not perfectly deny themſelves, and mind and ſeek the things of Chriſt, and advance his Kingdom; but it is unregenerate, ungodly, Self-ſeeking, Saint-hating, ſenſual and worldly Men, whether Conformiſts or Nonconformiſts, that are the Plague of the Church, and Satan's chief Agents.

Obj. 14. It is fitter that the Nonconformiſts come over to us than we to them; we by yielding

ing to them shall harden them in their sinful Nonconformity, and shall displease our own Side, and not gain our Enemy. *Answ.* Be it supposed that Nonconformity is a Sin, will it therefore follow that we are not to do our Duty to God and them, and all that in us lies seek the Peace of the Church and the Publick Good? Rigid Conformists confess the Points scrupled by Nonconformists, to be in their own nature indifferent, neither commanded nor forbidden by God, and that the Church may *well* be without them: Moderate Conformists confess the Church might *better* be without them, if all both Rulers and People could be so content: but Nonconformists judge some of the things to be flatly sinful. Now on whom doth it lie to yield? They retaining their own Principles, cannot yield and come over to us; we retaining our own Principles, may come over to them, and join with them in the Word, and Prayer, and Sacraments, as we have Call and Opportunity; and in so doing, we gain them so far as it lies in us to gain them; we please God, which is Motive sufficient, and cannot but have a good end and effect. If they make an ill use of our Condescension, that is their Sin, for which they must answer to God, who will not fail to accept and reward our good Deed: and if Conformists be displeased with us for doing our duty, shall we therefore desist from it? The question is not, whether they sin in not conforming? but allowing to each other their different Thoughts and Opinions about Conformity, what is the

duty of both sides as to mutual Peace and Concord? They are so prudent as in the course of their Ministry to insist upon those Points in which both sides agree, as being sufficient for Edification; and therefore we may safely join with them in publick Church-duties as we have occasion, without receding from our own Principles, without breaking any Law divine or humane; and therefore it will lie at our door if we do not; we sin against one Article of Faith, *The Communion of Saints.*

Obj. 15. The Nonconformists preaching is generally Mystical, Enthusiastical, and Calvinistical, therefore I care not to hear them. *Answ.* You mean (I suppose) they preach up the Doctrines of Original Sin, Regeneration, and Mystical Union with Christ, *&c.* I wish we did preach more on such Subjects, which are so necessary in order to Salvation, and which come more home to the Conscience; whereas that which we call *Rational* and *Ingenious*, does only affect the Fancy; the truth is, too many of us preach up *Seneca* more than we do St. *Paul.*

Obj. 16. Can you give an instance, an example of what you press and exhort to? *Answ.* Yes, a famous one recorded in the Harmony of Confessions of three Parties of Protestants in *Poland*, some following the *Augustan* Confession, some following the *Helvetian* Confession, and some following the *Bohemian* Confession; and being sensible of the evil and

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ſad effects of their Diviſions, the leading Men of each Party came to an Agreement as to Doctrine and Points of Faith, and permitted to one another diverſity in Rites and external Modes, and ſo became one, and did preach, and pray, and communicate with one another, and did greatly flouriſh in the midſt of Popiſh Adverſaries and *Arian* Hereticks, and Enemies of all ſorts. See for this *Corpus Confeſſ. par.* 1. *pag.* 163. *par.* 2. *pag.* 215. *Paræi Irenic. cap.* 17.

Obj. 17. A downright and thorow Conformiſt I love, a downright Nonconformiſt I can fence my ſelf againſt, and do not much fear nor care for: but a doubting Conformiſt, neither Fiſh nor Fleſh, halting between God and *Baal*, and true to no ſide, I cannot endure; the Church is in moſt danger from ſuch, from ſuch good Lord deliver us. *Anſw.* You do well to be againſt Double-mindedneſs and Hypocriſy, and halting between God and *Baal*; I pray ſtick to this Principle, and be for no Side, for no Sect and Party againſt impartial Truth and Godlineſs, and permit me and others to ſerve you, and both Conformiſts and Nonconformiſts in Love; and all that lies in us to live peaceably with all Men, and to be one with God, and all good Men againſt the World, the Fleſh, and the Devil. Remember the Communion of Saints is an Article of Faith twice repeated in Conforming Churches each Lord's Day, and at other times.

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Let us all agree to practise this one Article of Faith impartially, and it will heal all our Breaches and Divisions: I press no one to go against his own Principles and the Dictate of his Conscience, but only in times of great Division, and of many Sects and Parties, and contrary Ways and Interests, to be an impartial Christian, and to abound in holy Love and Self-denial, and true Zeal for the Peace of God's Church in this Nation, and for the publick Good. Certainly St. *Paul* did well in circumcising *Timothy*, *Acts* 16. 3. and yet elsewhere he counts Circumcision *a weak and beggarly Element*, Gal. 4. 9. and tells the *Galatians*, *If ye be circumcised, Christ shall profit you nothing*, *Gal.* 5. 2. Was therefore St. *Paul* neither Fish nor Flesh, but a double-minded Hypocrite? Judge not according to Appearance, but according to Truth: have love to your Country, value Persons by their insides.

Let us remember the Day of Judgment, lovingly converse with our Protestant Brethren, not be strange to them, serve them in Love; rejoice that Christ is preached, Souls saved and edified, and Satan confounded by the Ministry of Protestant Conformists and Nonconformists. Long for the good Day when all Sect-names shall be abolished, and till that can be, let us really and indeed be one in Love; embrace the Nonconformists as dear Brethren in Christ, make them freely welcome to preach in our Pulpits, encourage our People to hear them,

and

and hear and join with them our ſelves as we have Opportunity, and thank them for their Labours, and wiſh them all good Succeſs, and extend our Charity to ſuch of them as need, and in all things conform our ſelves to the Example of Chriſt. To him be Glory for ever. *Amen.*

F I N I S.
